

The Spirit of Missions

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May, 1900

NO. 5

⌚
JACKSON KEMPER: FIRST MISSIONARY BISHOP
OF THE AMERICAN CHURCH

⌚
A LAYMAN'S LIFE IN ALASKA

⌚
SELWYN OF MELANESIA

⌚
ST. MARY'S HALL, SHANGHAI

⌚
ANOTHER ADVANCE IN BRAZIL

⌚
THE MEANING OF THE UNREST IN CHINA

New York

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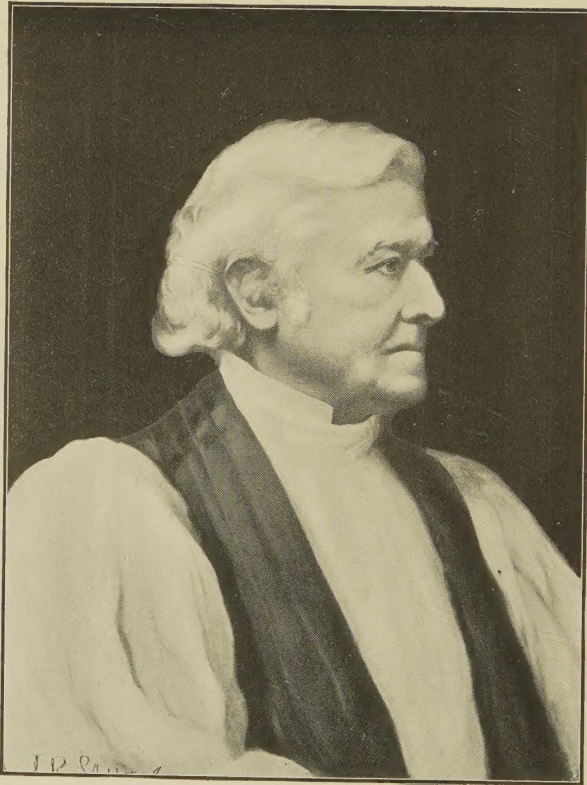
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JACKSON KEMPER

FIRST MISSIONARY BISHOP OF THE CHURCH IN THE UNITED STATES
1835-1870

THE SPIRIT OF MISSIONS

An Illustrated Monthly Review of
Christian Missions

VOL. LXV

MAY, 1900

No. 5

The Progress of the Kingdom

*The Meaning
of the Unrest
in China*

MR. FOORD'S
article on
"The Meaning of the
Unrest in China"

deals with a serious

situation and deserves careful thought. The scene of the outrages is far removed from the province in which the American Church Mission works. Nevertheless, the matter is of immediate interest to our Church, not only because of the sympathy we must feel with the suffering everywhere, and especially with suffering Christians, but because of the real and imminent danger that this lawlessness may spread and involve the lives and work of foreigners throughout the Empire. One of the saddest features of the situation is that the rioters seem to have a certain amount of right on their side, or, to phrase it more correctly, they have certain wrongs to redress. That the representatives of the Roman Church in China are active in prosecuting the lawsuits of their adherents is no news to those acquainted with the course of events in China. For several years, the American Church missionaries in the Province of Hupeh have been writing of the trouble caused them by the behavior of the Roman priests and their followers. At the convention of the bishops of the Anglican Communion at Shanghai, in October of last year, they unanimously agreed upon a resolution for their guidance, "in view of the apparent policy of the Roman Church not only to attract converts to

her communion by very questionable means, but also to deter enquirers from joining any other." Doubtless others than the Roman missionaries have made mistakes in appealing to the officials, but the point we would make is that, outside of the Roman Communion, such mistakes are sporadic, and the utmost care is taken to guard against them. In our own Mission, for example, enquirers are told time and again, during the eighteen months of their probation, that the missionaries cannot protect them from their own officials, nor aid them in their lawsuits. On the other hand, experience shows that, in some parts of China at least, any man may have his name entered on the books of a Roman mission by paying the required fee. He may have no idea of going on to Baptism, yet he will call himself a member of the Roman Communion. More than that, he will be considered a member by the people and the mandarins, and will be practically out of the reach of the law. He is under the protection of his priest, who is supported by the French Consul. The Consul, in turn, is backed by the power of France and Russia, whose aggressiveness in furthering their large claims on China is a matter of common knowledge. Thus the Roman Church is establishing in China, for its own advancement and the benefit of the French Republic, an *imperium in imperio*, which is utterly subversive of law and order and is a menace to the lives and interests of all foreigners. Mr.

Foord points out that the real cause of the murder of the two German missionaries in the Province of Shantung, three or four years ago, was the part that another priest had taken in pushing a lawsuit on behalf of one of his people. In China, it is a well known fact that the leader of the rebellion of 1898 in the Province of Sz-chuan had suffered wrong at the hands of the Romanists and that his wrath was especially directed against them. In fact, a large part of the so-called anti-Christian troubles in China are in their origin, at least, merely anti-Roman. During a recent outbreak, for instance, a Protestant missionary who lived near a Roman chapel was protected by a guard sent by the leader of the mob which was engaged in burning the chapel.

*Missionaries
and Politics*

THE danger to missionary work has been greatly increased by the official recognition and standing granted some months ago by the Chinese Government to the Roman missionaries. If their policy in the past has irritated the people to the point of rebellion and murder, this addition to their power may well cause grave apprehension. A wise statesmanship would seem to indicate that it is the duty of the great Powers, not merely for the sake of mission work, but for the welfare of all foreign residents and foreign interests, to secure the recall of the special privileges which are fraught with such danger. This course would be much wiser than any effort to secure for other missionaries the privileges granted to the representatives of the Roman Church. In fact, the non-Roman missionaries are practically unanimous in deprecating any effort to secure such privileges for them. They naturally insist that the missionaries of all bodies should be on a political equality, but they desire that it shall be an equality of opportunity, rather than an equality of special privilege. In other words, they believe that no missionaries

ought to receive political recognition. To do so is to give the Chinese good reason for believing that political motives lie behind, and are inseparably connected with, the teaching of Christianity. The United States Minister in Peking, acting under instructions from the Department of State, has been investigating this subject, and reports that he finds that, with scarcely an exception, the missionaries other than those of the Roman Communion have no desire for official recognition. They say that in the past they have, as a rule, been received by the Chinese officials whenever an audience was necessary. Several of the Missions, including those of the Church of England and the Church in the United States, have expressed their opinion that, in spite of their desire to do everything in their power to relieve converts and catechumens of the extreme hardships sometimes suffered at the hands of native Romanists, abetted by their Foreign priests, it would be undesirable even to attempt to secure for their missionaries the privileges conceded to the Romanists. They have deemed it desirable, however, to call the attention of their home Governments to the dangers "both to the legitimate interests of the Anglican and other non-Roman missions in China and to the public peace arising from the disregard of first principles of justice and charity exhibited by some native Roman Catholics, unchecked or even abetted by certain European priests, apparently with the support of the French Legation, and to deal with which the Chinese mandarins have professed themselves helpless."

*Wanted—
A Church
for San Juan*

SHALL the Mission of this Church in Porto Rico be equipped with an adequate building in the capital city of San Juan? Bishop Whipple's article in our April number explained the great necessity. At the time of the Bishop's visit the

services were being held in a room occupied during the week by a literary society. A few days ago even this accommodation had to be surrendered. Word has just reached the Missions House that our missionary in San Juan has been informed by the Governor General that the request for ground for a church has been granted, and that the permit for the erection of the building will shortly be issued. The plot is in a pleasant part of the city, and is sufficiently large to permit the erection of a stone structure, with a present seating capacity of three hundred, so arranged as to allow of enlargement later on. The estimated cost of the building is \$10,000. A part of this amount will be raised in San Juan. It cannot be a large part, however, for the congregation at present is small and the people have not recovered from the financial disaster of last summer's tornado. If the question which opens this paragraph is to be answered in the affirmative, the Church in the United States must be prepared to give the same generous aid it has extended to other needy causes in the past. If the Church is to discharge her stewardship for Porto Rico, it is necessary that, in addition to the complete ministry of a bishop and his clergy, she shall have suitable centres for worship, which shall serve as radiating points for her work. Porto Ricans, in common with Cubans, look to an Apostolic Church to give expression to her faith and worship by means of churchly, if simple, buildings. For the present, services are being held in quarters kindly loaned by the Government. In all probability, this courtesy will remain in force for some time, but it is most important that every effort should be made to meet increasing opportunities and demands by the erection of a building that will be worthily representative of our Church. Already, as Bishop Whipple pointed out, many golden opportunities have been lost for lack of a resident bishop and suitable buildings. There is reason to believe that some of these opportunities will be redeemed, if prompt action can be taken.

*China and
Judah*

THE *Churchman* of April 14th contains a remarkable article on "A Chinese View of Isaiah." It is written by Mr. P. A. Tsu, who, a few weeks ago, was graduated from the theological department of St. John's College, Shanghai, as the first theological student of our China Mission educated wholly in English. The purpose of Mr. Tsu's paper is the application of the prophecies contained in the first thirty-nine chapters of Isaiah to the present social and political state of China. He has worked out the theme in most impressive fashion. His analysis of Chinese life and his application of the principles of national righteousness show uncommonly good judgment and deep spiritual insight. Mr. Tsu does not hesitate to say that there is no more valuable book for China to study than this prophecy, because "God is telling her in this book the real cause of her decline, and what her only remedy is. . . . China is now occupying a position not unlike that of Judah in the days of Isaiah the Prophet. . . . Politically speaking, China, like Judah, is at present infested by both internal and external difficulties. Her government is corrupt, her ruler is weak, and her officials are selfish and covetous. 'Thy princes are rebellious and companions of thieves. Every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them,' are words truly said of the character of the officials of China to-day. A system of bribery prevails in the court and among the officials, so that without bribery nothing could be done. . . . Again, may not those striking words of Isaiah, 'Children are their oppressors and women rule over them,' point to the present condition of China's rulers? . . . Externally, China is now in a position where she is a prey to all the Powers of the West. She is in constant danger of being torn into pieces and devoured by the foes by whom she is surrounded. She has suffered enough from her own Rezin

and Pekah, and she is having some Assyrians to fear at present. 'Your land, strangers devour it in your presence.' Yes, China's Assyrians are devouring her land in her presence. Maps of China are drawn, and in them the plan for the partition of her country is formed. . . . China being now aware of her own weakness and impotence to keep up her own existence, has made several secret attempts to throw herself upon the protection of some great Powers of the West, forming her treaty with first her 'Assyrians' and then her 'Egyptians.' . . . China . . . has not read the opening verses of the thirty-first chapter of the Book of Isaiah: 'Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in horsemen because they are very strong. But they look not unto the Holy One of Israel, neither seek the Lord. . . . Now the Egyptians are men, and not God, and their horses' flesh and not spirit.'

*The Indictment
of the West*

THE present moral and social conditions of China Mr. Tsu pronounces to be "very low." There is a stinging truth in the remark, "the lives of the Chinese since their intercourse with foreign nations are more corrupted than ever."

What have the United States and England, Germany, France and Russia to say to that? The Chinese "have imitated merely what is outward, material and luxurious, while they give up the good and virtuous qualities inherited from their ancestors. In this respect the Chinese people resemble much the ancient Jews. What the prophet spoke in regard to the luxury and debauchery of the men of Ephraim in the twenty-eighth chapter, and of the pampered ladies of Jerusalem in the third, points exactly to the condition of the rich and noble classes in China at the present day. And again, do not these words of Isaiah give a good description of the

moral and social conditions of the Chinese people in general? 'Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; that are wise in their own eyes and prudent in their own sight! that are mighty to drink wine and men of strength to mingle strong wine; which justify the wicked for reward, and take away the righteousness of the righteous from him.'

*The Right-
eousness that
Exalteth a
Nation*

MR. TSU closes his article with a comparison of the religious responsibility of the ancient Jews and of the Chi-

nese, and their common failure to be true to it. He draws a striking analogy between China's endowments and Isaiah's description of the vineyard of God, planted "in a very fruitful hill (the beautiful land of ours, the Flowery Kingdom, rich in productions, minerals and scenery); and He fenced it (bordered our land with its natural boundary), and gathered out the stones thereof (took away the obstacles in the way of progress), and planted it with the choicest vine (peopled the country with men of good qualities), and built a tower in the midst of it (gave them sages and philosophers for the purpose of watching and instructing them), and also made a winepress therein (stored for them natural wealth in the mines), and He looked that it should bring forth grapes (hoped to find fruit); and it brought forth wild grapes' (but alas! there was none)." These significant statements are summed up in the words: "If China blindly keeps on in her own pride and conservatism, dreaming in her golden ages of the past, overlooking this greatest fact of the world's history, that God is a nation's Ruler, Protector and Sustainer, as He is of the whole universe, and forgetting that only to do His righteousness is the life of a nation, surely it is not very difficult to predict her final doom."

*What It All
Means*

ONE of the most impressive features of this article is its Christian patriotism. It is evident that Mr. Tsu has not been educated out of sympathy with his own people. On the contrary, as his vision has grown wider and his learning deeper, his hopes and aspirations for them have grown higher. While he deplores the sin and shortcomings of the nation, yet in spite of all he identifies himself with it, and cannot enjoy to the full the blessedness of Christian faith so long as the many millions of his countrymen are ignorant of or indifferent to the hope of the Gospel. An incident such as this enables one to form some idea of the fundamental and far-reaching missionary work of an institution like St. John's College. People at home, impatient of results, may ask, "Why spend so much time and money on education? Why not do more evangelistic work?" Yet, if the truth were known, there can be no more direct and effective evangelistic work than that at St. John's. For it is equipping a few young men of the rising generation with new ideals, new hopes, new capacities for thought and action. Some of them, like Mr. Tsu, are the men who will lead the new China into a new and higher life. All honor to the mission and the missionaries at Shanghai for adding Mr. Tsu to the working and thinking force of the Church!

*One Hundred
Years After*

IT is just one hundred years since the first Christian convert of India was baptized by William Carey. There are today barely less than one million native communicants, not including those of the Roman faith. In 1814 the first bishop for India was consecrated. No effort was made to publish the fact of this step forward. On the contrary, the service was quietly, almost secretly, performed. The publication of the consecration sermon was not permitted on

the ground that it might be regarded by Englishmen and Indians as an appeal for the evangelization of India. Now there are ten Indian bishoprics. Nine of the bishops met a few weeks ago in Calcutta to confer upon matters touching the welfare of the Church. The changed attitude of India toward Christianity was indicated by two significant events: On one of the afternoons when the conference was in session a meeting was held in the Calcutta Town Hall, with the Lieutenant-Governor of Bengal in the chair. Four of the bishops had the opportunity of speaking to a great audience of educated non-Christian gentlemen, upon some of the distinctive features of the Christian Faith, and the blessings, national and social, as well as individual and spiritual, it would bring to India. The day before the conference closed a leading Hindu newspaper published an editorial in which it said: "Modern India would not have been what it has been but for the labors of the missionaries. We owe an immense debt to them, and we gratefully acknowledge the great benefits they have conferred upon the land. Their labors in the cause of education cannot be too highly praised. Yes, if the work of the missionaries had been blotted out from this land, India would have lost a great treasure."

*The Real
Ruler of India*

THE end of the conference was marked by a public service in the cathedral with a sermon by Bishop Welldon, on the duty and responsibility of the Church of England in a non-Christian land like India. "It would be a mistake," said the Bishop, "to limit the estimate of Christian Missions to the mere numerical table of conversions. The influence of Christianity is seen not in conversions only, but in the abolition of immoral practices, in the elevation of the moral sentiments of the community, in the attraction which the Cross of Christ irresistibly exercises

even upon the hearts and consciences of men who are not Christians. No one can enter into familiar intercourse with cultivated gentlemen of India at the present time and not realize how wide and noble is the inspiration which they have derived from His Gospel. It is not the name of Christ, but the spirit of Christ, which actuates India. 'Who rules India?' said a distinguished Indian reformer, addressing his fellow-countrymen. 'What power is that which sways the destinies of India at the present time? It is not politics, it is not diplomacy which has laid a firm hold of the Indian heart; it is not the glittering bayonet or the fiery cannon of the British Army that can make our people loyal. No! none of these can hold India in subjection. If you wish to secure the attachment and allegiance of India, it must be through spiritual influence, moral suasion. And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules India, and not the British Government.'"

Christianity in
South Africa

[N a very interesting article on "Church Affairs in South Africa," recently contributed to *The Journal of Theological Studies*, the Rev. P. N. Waggett, who has been for some time in charge of the Cowley Mission at Capetown, bears this remarkable testimony to the earnestness and thoroughness with which the Christian religion is embraced by the natives. "I fancy that most know but little either of the discipline to which native Christians freely submit, or of the way in which native

Christians are made. They do not know that men, after patiently listening to instruction for a long period, enter with full consideration into the catechumenate, and passing sometimes from their country missions to Capetown and back more than once, persevere for two years, maybe, and more, before they are baptized. Baptism, as natives are well aware, involves a life-long dedication to those strict ways of conduct which they have followed since admission to the catechumenate; an abandonment of all that license which, whatever was once the case, now exists in heathen life, and a constant effort to enter more deeply into the Christian faith. It is a yoke which natives put on with a glad heart at last, though they linger before the sacrifice. There is in them an entire absence of that half-shame which tinges too often an Englishman's esteem of his religion. It is to them a matter inexpressibly solemn, real and precious; fenced by painful sacrifices, but every way honorable and great. Even the heathen or the inquirer who turns away, as very many do, often turns away somewhat sorrowful; and if, as may happen, with a frank preference for 'heathen custom,' a phrase for a man's freedom to please his lower nature, it is yet absolutely without any contempt for the state which he cannot afford to embrace. I do not think it would be easy to find among heathen Kaffirs any beginning of the notion that their Christian neighbors are hypocrites or weaklings. I know that it happens for their wrath and contempt to be directed against the man who, to gain, as he thought, the 'red' or heathen interest in his neighborhood, has been faithless to the strict rule of practice which he embraced by being baptized."



THE NASHOTAH OF THE FIRST DAYS

The First Missionary Bishop of the American Church

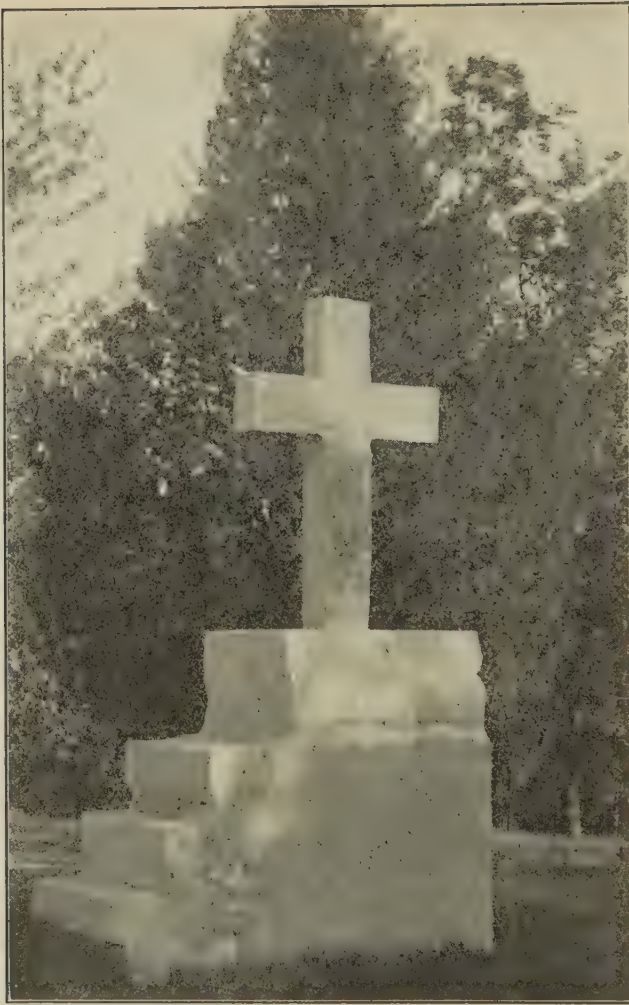
BY THE RIGHT REVEREND DANIEL S. TUTTLE, S.T.D., BISHOP OF MISSOURI

ON behalf of all American Churchmen, I thank Mr. White.* He has put on record much about our great "Apostle of the Western Church," Jackson Kemper. He calls him our "Our hero" once and again. I thank him for that, too. With admirable soberness he has, in the main, kept his pen steady to the giving of facts. I do not promise to be as sober. The unscientific gush of feeling will prove too much for me, I know. Valuable facts about many contemporaries of his hero Mr. White has also presented in concise statement. I thank him for this. In behalf of complete accuracy may I suggest a correction for page 206? The third Missionary Bishop for the great original field of Bishop Talbot, appointed by the General Convention of 1865, was Mark Anthony De Wolfe Howe for "Nevada and Parts Adjacent" (the parts adjacent were Utah and Arizona). He declined.

Then, at a special meeting of the House of Bishops, in New York City, in 1866, the limits of missionary districts were changed; a new one was formed—"Montana, Utah, and Idaho," and on October 5th, 1866, Daniel Sylvester Tuttle was chosen to be its bishop. Bishop Kemper was in attendance at that special session. His vote, with others, helped to stun the ears and daze the mind of the young country parson, who happened to be sojourning in New York, when, a little after nightfall on October 5th, Bishops Potter and Lay came to tell him what had happened. But dazing and stunning were things the Bishop of Wisconsin did not stop to think about. It was doing and smiling that he had time for. And cheerily he did his part to call out and send forth this fourteenth Missionary Bishop in the train band of which he was the *Choragus*.

Pause a bit. Think of it! Fifty Missionary Bishops have been sent out by the American Church; and Jackson Kemper is head and father of them all.

* "An Apostle of the Western Church." By the Rev. Greenough White, M.A. Thomas Whittaker, New York. \$1.50 net.



PREACHING CROSS ON THE SITE OF THE FIRST NASHOTAH ALTAR

And *twenty* Diocesan Bishops have been made in the field where he once held jurisdiction—Missouri, Indiana, Wisconsin, Minnesota, Iowa, Kansas and Nebraska. If God's wisdom to-day were to relieve us of heavy responsibilities, and Christ's mercy were to usher unworthy us into Paradise, what a *corona episcoporum* it would be—sixty-nine of us standing about or bending before the dear saintly leader and apostle!

Two things more, especially, besides the general excellence of his book, I want to thank Mr. White for. First, that with

much acumen he has pointed out how the utilitarianism, the individualism and the independence of the West make it a hard field for the missionary and the Churchman. Second, that he insists on our not forgetting how kind and unselfish and generous a foster-mother the Church of the East has been to the missions of the West for all these sixty-five years. I have been unfitted by my experience for any throwing of stones at the East as narrow, selfish, mean, greedy, avaricious. Statistics can never tell, though they themselves would be elo-

quent, all that the East has done for the West, and in the West, in the way of missionary work, in those years. Gifts, public, private; gifts, regular, sporadic; gifts from churches and from individuals; gifts easy to be sent, and gifts calling for self-sacrifice in the sending have steadily poured from the East to the West, and are still pouring. And the South helped gloriously until the sad war impoverished her. How can one have the heart to berate the East as small-souled, penurious, illiberal, unresponsive to the needs

ness his letter at St. Louis in 1839, commending Bishop Chase in the latter's appeal for Jubilee College. He signs himself "Missionary Bishop of Missouri, Wisconsin, Iowa, etc., and acting Bishop of Indiana." The seven states where he went in and out, and led as Bishop, had in 1890 a population of 12,258,196 souls. The census of 1900 will show them to be many more. In the incipient civic life and Church life of these great communities Bishop Kemper was no unpotent factor. Who can estimate the potency,



PRESENT DAY NASHOTAH

of the great West? Tears start as I remember that during my twenty years in the mountains \$350,000 were poured in upon me.

"I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning."

Bishop Kemper was no meteor, daz-
zlingly illuminating the firmament of the
American Church in a distant horizon.
He was a steadily shining sun-lamp right
near to her hand, and of good use for her
eyes.

Again, pause a bit. Think of it. His was
so great a field that he was obliged to use
the much used "etc.," to describe it. Wit-

weighing the deep and far-reaching in-
fluence of beginnings?

Bishop Kemper has helped me might-
ily. Thoughts of him and love for him
have been as strengthening food. I be-
lieve he has helped others. Three things
suggest themselves to me as greatly help-
ing him to be the strong help to others.

1. He was a Bishop. Now Bishops
are not the all in all for the Church.
Personally they are quite an imperfect
sort of folk. But in the nature of ety-
mological truth there can be no Episco-
pal Church without a Bishop. Without a
resident Bishop as America was for one
hundred and seventy-seven years, and
till after the Revolutionary War, it is no

wonder that the Church did not get on right well in those years and for a considerable time thereafter. Then it took the American Church fifty years to rise up out of her weakness to the new order of things. That new order was to send Bishops that they might call missionaries, rather than to send missionaries that they might call Bishops. The elder Doane in the General Convention of 1835 sounded the trumpet call. After that, Bishops were to be missionaries, Apostles indeed, leading missionaries. Kemper was the first to be summoned. He had won his missionary spurs before, when as assistant minister in Philadelphia he had made trips to York and Lancaster and Pittsburgh, under the auspices of the "Society for the Advancement of Christianity in Pennsylvania." He was now rector at Norwalk, Connecticut. It was meet that the staunch old diocese, which had the advantage of the first Diocesan of the American Church, should have the glory of sending forth the first Missionary Bishop. Kemper went West, not in a Pullman car, to find one minister and no church in Indiana, one church and no minister in Missouri, and no church and no minister anywhere else. But he found souls; and he won souls for the Master; and he led souls in the ways of wholesome churchly steadiness. By and by, calling in missionaries and raising up ministers, he went on to perfect missionary, parochial, diocesan organization. And here he did well the work which, I venture to think, tests the skill and competency of a Bishop more than anything else that he is set to do: I mean, his influence in fitting ministers to people, and perhaps the more important influence of fitting people to ministers. Now ministers as well as Bishops are quite imperfect folk. Not seldom there are among them natural misfits. It seems to me it is wise work in the Bishop not to flog the worst out of them, but in every manly and fatherly way to coax the best out of them, that that best may go to the shepherding of the people.

And the people are fickle, restless, unreasonably fault-finding; and often all this without being bad at heart. A Bishop's wise work is to win them to

patient helpfulness and away from biting criticism toward their ministers.

I heard Bishop Morris tell once of a stage-driver, with whom he rode, guiding his six horses. They went well; no mud hole stopped them. "A fine team you have there," said the Bishop. "That aint no team," rejoined John. "That off leader is blind in one eye; that wheeler is balky and bound to stop when he will; that off-swing is broken-winded and has to go easy up hill; and that nigh wheeler is as lazy as he can be." Yet the stage pulled through all difficulties and came in on time. The Bishop ruminated. It was the driving that did it. The horses knew and trusted their ruler. He did a deal of his own sort of coaxing with the one-eyed, the balky, and the asthmatic. It was only the lazy one that he whipped.

2. Bishop Kemper was an American. He was a native, though of German blood; and was never out of his native land all his long life through. But he was more than this; he was American in his nature and habits. No foreign fancifulnesses of doctrine or worship found favor with him. And no putting on of airs. He was simple, sensible, practical, straightforward, active, earnest, energetic. These are American adjectives. In one thing only, touching his Americanism, had I been with him and under him, I could not have followed him. He never voted. I esteem it my manhood's privilege and my citizen's duty to cast my vote every time that the polls in my bailiwick are opened. There was something in his early years which led him to mark the evils which mixing Church affairs with political affairs is wont to bring. And he became supersensitive, I think, and not wisely discriminating in this matter. Yet notwithstanding he was, I claim, in make-up and manner and habits a thorough American. As such he won good will and stored up power.

Did a mourning widow want him to read the burial service over the body of her loved one, now long buried in the grave? Under the rubric of common sense and the impulse of honest sympathy he complied with her request. Did

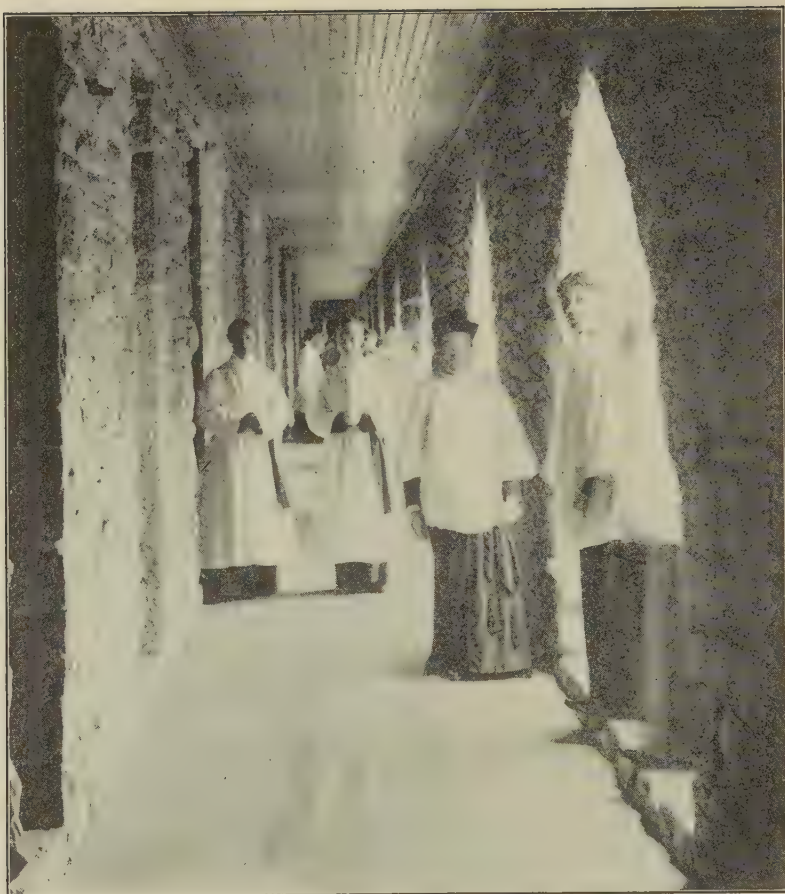


THE CHAPEL

Chase ask him to look after Illinois during his absence in Europe, and Otey, when sick, ask him to visit Louisiana, Mississippi, Alabama, Georgia and Florida? In brotherly kindness and with American ambidextrousness he went, an American expansionist quite as great as any of these ambitious days. He had been trained under that greatest American statesman to be found among ecclesiastics, Bishop White. He did honor to his training, and won power by it. The power he used for the good of his missionary work, of which he was so much in love that he declined the bishopric of Maryland in 1838, and of Indiana in 1841, and of Wisconsin in 1847. In 1854, Wisconsin electing him a sec-

ond time, he only consented to accept with the proviso that he was not to give up his missionary jurisdiction. And not till 1859, in the General Convention at Richmond, when he was seventy, did he with tender pathos lay down his much-loved office of Missionary Bishop.

3. Bishop Kemper was a cheery gentleman. There was no misfit in his wearing "the grand old name of gentleman." He came out from a home of refinement. The early years of his ministry were passed in the city of Philadelphia, really the metropolis, lately the seat of government, always the centre of culture. Speaking of cities, it is curious to note that, in 1811, when Kemper came to Philadelphia, this city had 100,000 in-



IN THE CLOISTERS

habitants, and was larger than New York. And that Bishop Chase, visiting Chicago in the spring of 1835, when just elected Bishop of Illinois, speaks of that city as "a newly-built town, of a few houses."

It is an egregious error to count the gentleman as unfit to deal with frontiersmen. Gentlemanliness is essentially made up of manliness and courtesy, qualities, both of them, thoroughly appreciated by men of the border. Instead of being handicapped by his refinement, the Bishop's weapons for winning moral and spiritual victories in his western missionary work were the better seasoned and the keener sharpened.

And he was always cheery. Cheerful-

ness and hopefulness are an excellent stock in trade for any missionary. They never seemed to fail our Bishop. Riding in the face of freezing cold or in the depths of miring mud; lodging eleven in a room; sleeping on the ground; eating coarsest fare; preaching in school-houses, cabins, dining-rooms, under the trees; disappointed in clergymen who promised to come and did not, and often quite as much disappointed in those who did come; for eleven years, from 1835 to 1846, having no home-life whatever into which he could bring his motherless children who were staying in the East—no one of these things, nor all of such things combined, dulled his elasticity of spirit or

chilled his cheery Christian courage. Now, not to lose either "grit" or "grip" in trouble, and not to "bate a jot of heart or hope" in struggling is one of the surest ways to commend one's self to the men of the West. That commendation the Bishop never lacked; and he won hearts, and through Christ saved souls, and built up churches and dioceses.

We return to Mr. White, to thank him once again. Only we cannot repress the wish that we might have had more of the Bishop's own letters transcribed, and more of his cheery, winning personality in evidence. Yet the "hero" stands out well in the book. He lived to be over eighty, though in his early manhood he had by no means a robust constitution. Over fifty-nine years he was a minister,

and nearly thirty-five years a Bishop, in the Church of God.

Under the trees at Nashotah is his modest resting-place. Many of us have stood by it, hat in hand, and heart in prayer. Facing death, one can think of him saying with Stonewall Jackson in like case—faithful fellow-Christians they, both sturdy soldiers, though in different armies—"Let us cross over the river and rest under the shade of the trees."

Aye, rest for thee, thou faithful Apostle of the West! And for us, taught of thee, moulded through thee, led by thee—hearts, souls, ministers, schools, parishes, dioceses, bishops—inspired and increased activity in the new deepening life and the out-reaching missionary work of the American Church.

A One Hundred Mile Circuit in Washington

BY THE REVEREND WILLARD H. ROOTS

THE little log church in Chelan, Washington, has been the centre of attraction for travellers through that frontier town for many months. The structure is unique, and yet in perfect harmony with its surroundings. The logs were hewn from fir timber up Lake Chelan, and rafted down to the town by men who are carrying civilization into the remotest corners of our Home Mission field. A large cross rises from its square tower, its empty arms proclaiming our Risen Lord, Who has transformed the sign of shame into the most honored symbol of victory.

The entrance to the church is through the tower. One is immediately struck with the large size of the interior (25x50 ft.), since the projecting eaves make the building appear lower than it really is. The walls look much the same inside as out. The hewn logs have been fitted closely together and well calked to exclude wind and weather. Lectern, font, and pulpit are also of logs. One end of the church is neatly railed and curtained for a chancel. An abundance of soft

light streams in through panes of translucent pressed glass. The building has the very air of peaceful worship in most agreeable contrast with the public school hall formerly used for services.

The church was built through the co-operation of capital and labor. Friends in the East gave liberally for the purchase of materials and superintendence of construction; while time and labor were freely given by Churchmen, Protestants, Romanists, and men of no religious pretensions whatever, who lived in Chelan and vicinity. And the constructive co-ordinating power of the Church itself is beginning to be felt in the community. A stranger coming in a few months ago remarked that this was the first town he had lived in where the churches did not fight each other.

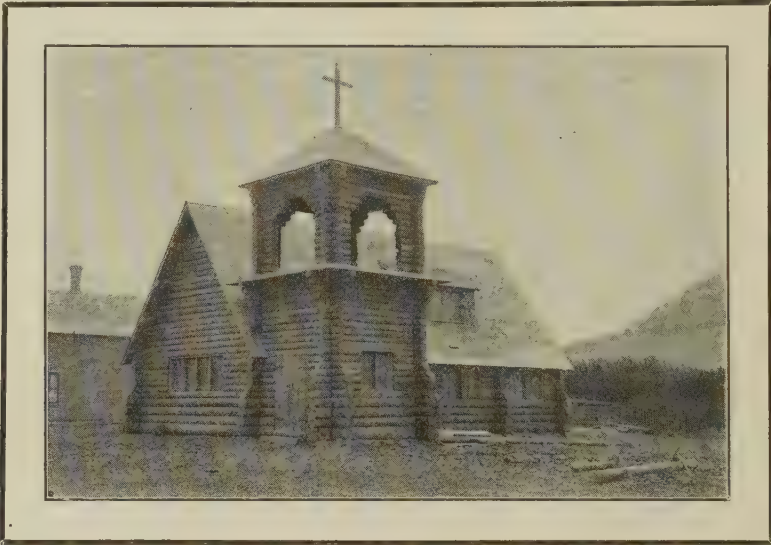
There is great need for the continual cultivation of mutual regard here as well as in the great cities. The Church is gradually bringing the various types of people scattered through the towns and mining camps and over the ranches, and often separated by petty misunderstand-

ings and prejudices, much closer together.

Chelan is situated about 1,100 feet above sea level at the foot of Lake Chelan. Its climate is salubrious; many invalids regain health simply by living here. The valley and foothills for fifteen miles along the lower end of the lake afford a large area of unequalled fruit land. The soil is semi-arid, but the small farms are easily irrigated and the larger farms produce hay and corn without irrigation. The hills become higher as the traveller

to furnish light, heat and transportation for thirty miles around. We are now forty miles from a railway, but the Great Northern is surveying a branch up the west bank of the Columbia from Wenatchee, and the prospects are that it will be built within a year.

Our missionary can spend only one-half his time at present in the Chelan country with St. Andrew's Church as his working centre. Services are held there morning and evening on the second and fourth Sundays in each month. On



ST. ANDREW'S, CHELAN

proceeds up the lake until at the head, Stehekin, sixty-five miles up, one finds himself in the heart of the Cascade Mountains. In Switzerland itself, the glaciers and mountain scenery are not more beautiful than these of this region. Evidences of the enormous wealth of the mountains, in copper, silver, gold, lead and other minerals crop out on every hand.

Chelan River is a mountain torrent five miles long—the outlet of Lake Chelan—and empties into the Columbia River at Chelan Falls. The value of this river as a water power is sure to bring more manufacturing industries. Enough electricity could be developed by water power

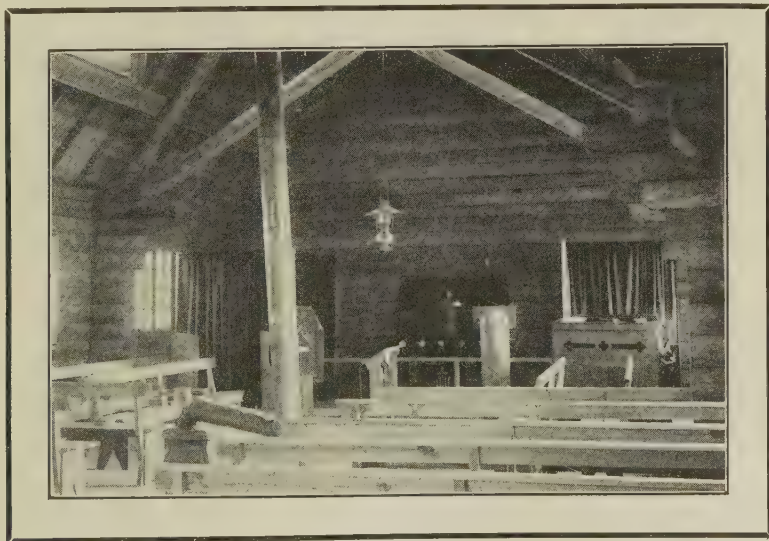
the second Sunday he drives ten miles to Falls View for service at 3 P.M., and returns for evening service at St. Andrew's. On the fourth Sunday he reaches Chelan Falls in the same way. Our communicants are many of them only half instructed in the Church and her ways, but the parish Sunday-school is doing good work, and the young people are beginning to come forward for Baptism and Confirmation. At Falls View mothers and fathers take an active interest in the Sunday-school with their children. There is a union school at Chelan Falls.

Besides this Sunday work the missionary is constant in paying parish calls, often ten miles or more out from his

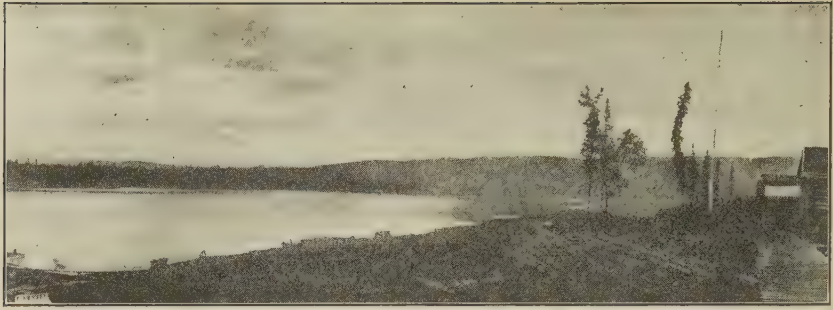
working centre. On the whole, he finds that most of the people are men of faith. It takes men of faith to do genuine pioneer work. But the exacting round of daily toil has crowded out everything except the working necessities of life until in many families politeness has disappeared, and parents and children have become very careless in nearly everything that they do. Still the Millet-Markham "Man with the Hoe" is not found here yet. Perhaps he may be in another generation. But now college-bred men are found among ranchers and miners. These are capable of high thinking as well as of plain living and must often be fed with the meat of spiritual things rather than with milk. All this work needs to be deepened and extended. Yet our missionary can give only half his time to this field. He has four other stations. In all, a circuit of one hundred miles with seven points in which to hold service every month.

Waterville, twenty-five miles from

Chelan, is the other principal point. There, Sunday services are held upon the first and third Sundays of the month, as they are in Chelan on the second and fourth Sundays. At Entiat, twenty miles from Chelan, service is held on the Wednesday evening following the second Sunday in each month; and in Wenatchee, forty miles from Chelan, on the Thursday evening following the second Sunday. A neighborhood service is held at Riverside, seven miles from Chelan, on Wednesday evening following fourth Sunday of each month. At Waterville there is a faithful band of Churchwomen and a good branch of the Auxiliary. Wenatchee, the new county seat of Chelan county, is profiting by a new irrigation ditch, has good prospects of becoming a railway junction, and is a very important place to man at once. I appeal for a man to take Wenatchee, Waterville and Entiat, and leave me free to care for the Chelan field as it deserves.



THE INTERIOR OF ST. ANDREW'S



THE YUKON FROM RAMPART

Phases of Life in Alaska

Notes from a Layman's Journal

THE writer of these notes is a young lawyer of New York City, a member of the Brotherhood of St. Andrew, who, a year ago, volunteered for two years' service in Alaska. He is now with the Rev. Mr. Prevost at Rampart.

A Light Set on a Hill

The little chapel cabin we recently bought is proving a source of much comfort and encouragement, and is beginning to assume a somewhat churchly appearance. A near neighbor has at my request made for it a very good reading desk, giving us his time and labor. Part of the wood we had "in stock," and part we begged. The Rev. Mr. Prevost, who also has a knack for carpentering, has nearly finished a storm door of rough timber, which he is building at the chapel's front entrance. The feature of this storm door is a window in the shape of a cross, four feet high by two feet and a half wide. This window is in the front wall of the shed—the door is at the side—and when illuminated with a lantern it is seen at a long distance. The chapel is on a hill in rather a commanding situation, so that the window is really very effective.

The people, having found out the situation, are coming to the services in large numbers. Last Sunday morning Mr.

Prevost officiated at the Communion service at ten o'clock; four communicants were present. At eleven I had my Sunday-school service with ten Indians present. In the evening a service for the people was held, at which twenty-nine were present.

We have also been paying some attention to church music; we have the nucleus of a choir. One lady plays the organ for us, another sings soprano, and two men also sing. Last Tuesday evening we sang the *Magnificat* for the first time. On Monday evenings we meet for choir practice. I should like very much to have an inexpensive brass basin in which to receive the offerings of the people. One of the plain beaten brass ware would do. And I do not see why a brass bowl of as churchly a design as possible would not answer for a little font.

An Ungraded School

My Sunday-school is growing. Last Sunday morning I had thirty-six Indian scholars at the service, and I really believe they come because they enjoy it. I shall be more than proud when I have forty. They interest me very much. The two or three men who come are very silent and attentive; they have strong typical faces and a very dignified demeanor. The women, too, are quiet and dignified, but not quite so much so as the

men. The children are just as scandalous as most children are; the boys brim over with fun and mischief, the girls are shy. I arrange the seats on three sides of a square, and sit in the middle. The boys and girls I separate; the boys sit at my right hand, the girls at my left, and the men and women in front of me. I am careful to see that mothers who bring their babies with them have seats with backs to them, so that they may be comfortable; such little attentions please them. One has to talk to them all in the simplest way. The school really constitutes one class; those who understand English, and a few understand it pretty well, I catechise. I have given them copies of the catechism, and they

young men. We had already made two attempts, but without success.

A Stranger and Ye Took Me In, Sick and Ye Visited Me

Our typhoid fever patient left us on the 27th of September. He had been in the hospital since the 19th of August and was convalescent. He was without means, poor fellow, and would have been a charge upon us if he had been obliged to winter here, but the opportunity offered of sending him down to St. Michael on one of the large steamboats. He was most anxious to go. We took him aboard and saw him settled comfortably in a stateroom. On arriving at St. Michael



FRONT STREET, RAMPART CITY

learn the answers slowly and with difficulty. Some of the children have been at school at Anvik or Circle, and know several of our Church hymns by heart. These we sing, then I talk to them, Arthur Wright, the little half-breed boy, interpreting. I have a few of those Sunday-school wall pictures, the stories of which I tell them, and they pay strict attention. I believe the happiest hour of the week is the one I pass with those Indians. Last Sunday during the lesson Mr. Prevost baptized an Indian baby, not three weeks old. This is the second time we have had a baptism at the Sunday-school service. I started a Bible-class last night with three scholars,

he will report at military headquarters and will be sent out by the Government as an indigent case. I shall expect to hear from the man, whom I had grown to like very much. He was very quiet and patient, and grateful for what we had been able to do for him.

What One Sees from Rampart

I wish you could look out of my cabin windows, and "view the landscape o'er." You would exclaim with wonder. Such floods of moonlight, such crisp, cold air, such dry snow, covering the whole earth, mountain and valley as well. Your sight carries for miles, almost as distinctly as in the daytime. You can see the ice-

floes in the river, and hear them, too, grinding against each other as they float down in the swift current, and also grinding against the shores. Presently, in the course of a few days with a colder snap, the Yukon will close up and freeze hard and fast. It is, I am sure, one of the most majestic rivers in the world. In the summer its waters are very muddy, but at this season and all through the winter they are crystal pure and clear. Its current is very swift; I have heard the statement made that it is the swiftest river of its size in the world. It is the great natural feature of this part of the continent. Before long I shall hope to see another, but from a distance of at least 200 miles. I mean Mt. McKinley, a very lofty mountain, which in the clear, cloudless autumn days can be seen from the top of the divide between the Yukon and the Tanana. It is probably the highest mountain in Alaska.

Here in Rampart City we have looked for the last time this year on the face of the sun. We can see it by travelling some miles, so as to get out of the shadow of the hills, at the foot of which the city is built. And we can see hills in the distance lighted up and warmed by its beams, but it will not show its face here again until about the first of March. The dawns are wonderfully beautiful. The blue of the sky, the rosy pink of the snow-covered mountains, the dead-white

of the snow where the sun does not shine, the black of the spruces; it is marvellous. Of bird-life there is very little in the neighborhood of man's habitation. The most common bird about Rampart is the raven. He grows to be a very large size, and is as black as three black crows put together. He flies low; you can hear the beat of his wings against the air and he gives, not a civilized "caw," but a very barbarous croak, quite unpleasant to hear.

Pleasure Trips

A week or ten days ago I went up the neighboring creek to visit two friends of mine on their claim, and paid them a little visit. I took blankets and a little food along in a box, and sledged there, some eight miles, dragging, or, as they say here, "mushing," my own sled. It was not hard work, for the snow on the trail was packed solid. I stayed two nights, and during the intervening day was going farther up the creek to see some other men whom I know, but was not able to do so, as I found a good deal of water. In this cold country when you get your feet wet to the skin, it is necessary to change your foot-gear almost immediately, or they freeze. I did not have to "mush" my sled all the way back to town again, as I met a friend on the trail with a dog team, who hitched my sled behind his, and brought it in for me.



SALMON FISHING ON THE YUKON

The *siwash* dogs up here do the work of horses; they are pack animals, and are also driven in harness. They pull sleds on which heavy loads are packed, and on which people sometimes ride. They "mush" alone tandem fashion, and do a really marvellous amount of work. They are very much thought of by people who have to travel the trails and pack "stuff" from place to place. They answer to the same commands as oxen, and to the local "Mush," which is a corruption of the French imperative, "Marche." *Siwash*, by the way, is an adjective, a corruption of the French "sauvage," and is applied to the native dogs and the native people.

The other day I went on an eight-mile jaunt up the creek with Lieutenant Tillman, who commands the soldiers stationed here, to see the mines and miners on a creek known as Little Manook. We saw a lot of men we knew, and lunched with some of them. A young fellow had that very morning picked a nugget worth forty dollars out of his mine, and was cheerful in proportion.

What a Layman Could Do

IT is not often that a young man, engaged in business enterprises in a mission land like Alaska, succeeds in winning the affection of all kinds of people and becomes one of the most potent influences for good throughout a large section of the country. This is the record made by Edward M. Van Note, word of whose untimely death on the last day of the old year reached New York a few days ago.

Going into the Yukon country about three years ago, just as he turned twenty-one, to look after some business interests, his attention was quickly attracted to the mission work of our Church among the Indians, particularly at the Anvik station. He took great pleasure in giving such time as he could wring from the irregular and trying life of an Alaska trader to the work of the mission. He had all the qualities necessary to make good the prophecy of one of his associ-

ates, a man of long experience, "He will be successful"; yet he found time to aid in missionary work, and was so devoted to it that on one occasion he spent six weeks with two native boys in the Chageluk villages, living among the people and teaching them the Creed, the Lord's Prayer and the Ten Commandments in English.

Soon after going to Anvik he became a member of Christ Church Chapter of the Brotherhood of St. Andrew. He and his business partner, who was also a Brotherhood man, surrounded themselves by men of clean conversation and conduct. It was largely owing to their influence and example that the mission found protection from the white element, instead of being made a prey to it. Young men were always attracted to him, and his influence among both natives and whites at Anvik was thoroughly wholesome. His attitude was all the more appreciated by the missionaries, because among the incoming white men there are so many who are apt to pull the other way.

The Rev. Mr. Chapman, whose earnest supporter he was, and who in turn gave him the help of his friendship and counsel, writes that "there was no man on the Yukon who was more universally respected and beloved. He worked diligently and set himself above no one. He compromised neither his friends nor his religion. He made every effort to conciliate his enemies, short of deserting his principles. At one time when business misfortunes threatened him, the men in his employ almost without exception recognizing his fairness and sterling character volunteered to work for him again. I am personally acquainted with several of them and should consider such an honor greater than any decoration. He was made United States Commissioner last Fall and would have been a great bulwark to our native people, whose devoted friend he was. They recognized this and have exhibited more profound sorrow for his loss than I ever saw shown before, except by a few individuals for the death of near relatives."



ST. MARY'S GIRLS GOING TO CHAPEL

St. Mary's Hall, Shanghai

How St. Mary's Came to Be

ST. MARY'S HALL is a boarding-school for Chinese girls, and stands beside St. John's College, for boys, at Jessfield, the Mission Compound of thirteen acres, five miles out from the city of Shanghai. The pupils receive all the blessings of a Christian home and school. Those whose parents cannot pay for them are supported by scholarships of \$50 each, from the Church in the United States.

St. Mary's is the successor of two girls' schools formerly carried on in Shanghai. The first was started in 1851, sixteen years after the founding of the mission, by Miss Emma Jones, the first unmarried woman missionary connected with it. It began with eight scholars. The first pupil to be baptized in the Christian faith afterward married the Rev. Mr. Wong, the first man baptized in the China Mission, and our first Chinese priest. To their daughter, Mrs. Pott, St. Mary's Orphanage owes its beginning, and another daughter, Miss Wong, is a valued helper of Dr. Gates in the medical work among women and children. The history of this one family gives a sufficient answer to the question: "Why should Christian schools for girls and boys be established in a Foreign Mission?"

Miss Jones, through ill-health, was obliged to return home in 1862. The school was continued by Miss Catharine E. Jones until her death in 1863, when it was closed until 1876. In that year it was reopened under Miss Mary C. Nelson, with the name of the "Emma Jones School," and was so called until the consolidation in 1881.

The other school, which was combined with the Emma Jones School under the new name of St. Mary's, was the Bridgman Memorial. In 1844 a Miss Gillette went out to China to work under Bishop Boone, but soon married Dr. Bridgman, and so ceased her connection with the mission. Some years after her husband's death, however, she returned to make her home with her former friends, gathering a few girls about her and providing the money which built a home for them. This school was at first under the care of the Rev. Mr. and Mrs. Syle, then under that of the Rev. Mr. and Mrs. Thomson, but from 1881, when St. Mary's was founded, it was largely under the care of Mrs. Pott, until 1891, when Miss Dodson became its principal. She still guides the work, of which she now makes report for the year 1899-1900.

Such reports indicate the value of a

school which is developing a Christian womanhood in a non-Christian community, and is making Christian homes a possibility, with the inheritance of a Christian faith.

The Review of the Year

BY MISS S. L. DODSON.

THE term of 1900 opened with a larger school and a longer list of scholarships than we have ever had before. Our record shows fifty-eight girls of all ages and sizes, from eight to twenty years, their studies ranging from

have been admitted. Since introducing physical exercise into the school the general health of the girls has greatly improved.

As we make nearly all the surplices, stoles and altar hangings used in the China Mission, it is impossible with our staff of only two girls to carry on the industrial department properly. We need further help. Our plan is that this department shall be transferred to a separate building and become an embroidery school, where homeless girls from St. Mary's and the Orphanage can support themselves. With skilful management



"SINCE INTRODUCING PHYSICAL EXERCISE THE HEALTH OF THE GIRLS HAS GREATLY IMPROVED."

the little red squares printed with Chinese characters to the deep *wen-li* of the ancient essays. *Miss Tsu Sing Tung* has graduated with honor to herself and credit to the school, and holds the first diploma ever awarded from St. Mary's. She now takes her place as teacher in Chinese and English in the primary department. Her scholarship, "The Rev. Robert A. Gibson," has been given to a poor girl in the native city of Shanghai, who will be received in a few days. Ten new pupils

we think it can be made entirely self-supporting. At the present time, the sale of work supports two girls and provides the expenses of two girls' day-schools, one in the native city of Shanghai and the other in Kiading.

We are grateful for the four new scholarships given us. A daughter of the Rev. Mr. Tsu, of Kiading, holds the "St. Matthew's" scholarship. She is a very bright child of eight years, and is doing well, both in her English and Chinese

studies. We have had with us now for six months a woman who was the "little wife" of a man in Shanghai. Shortly after the man's death, she and her child were turned away from house and home by the first wife. For several years she managed to support herself and her daughter by sewing, but when she found that she could do so no longer, she brought the child to me and asked me to care for her. On questioning the woman I found that she intended entering a Chinese widow's home in the native city. She appeared to be so worthy, and it seemed such a pity to separate the mother and child, and allow her to shut herself up for life in one of those miserable widow's houses, that I asked her to remain with us. She now teaches sewing in the morning, and goes to Miss Crummer's training-school in the afternoon. I hope in the future she will be a great aid to us in the Orphanage. Her daughter I put on the "Louis Shreve Osborne" scholarship. The "Cornelia Whipple" scholarship is now held by a sturdy little maid of nine years, the daughter of Dr. Zau, who was for a number of years first assistant in St. Luke's Hospital. "The Arthur Brooks" scholarship is held by an orphan girl, the sister of an old St. John's boy, who, since leaving college, has entered the Church, and is anxious that his sister shall have a Christian education.

"The Four Joys"

January 18th, 1900, the Rev. Mr. Tsu came by invitation to examine the pupils in their Chinese studies. In the long report which he made of his examination, Mr. Tsu divided his subject into four heads, which he called "The Four Joys." 1. "The very smallest children are taught to write and learn the meaning of every word. In native schools everything is committed to memory." Girls are rarely taught at all, and never so that they can understand what they are taught. 2. "The girls, with but few exceptions, passed good examinations. 3. The first graduate finished her ten years' course of study and the Bishop presented her with a diploma. 4. At

their drill, all the pupils were dressed in uniform and had foreign dumb-bell exercises. This truly will be a great good to them, because the Chinese women and girls are physically not strong. After centuries of foot-binding, close confinement indoors and sitting constantly over their embroidery frames and other sewing, they become round-shouldered, and many of them go into consumption from lack of good, healthy out-door exercise." In closing his report Mr. Tsu adds: "Alas, in China, girls' schools are so few! If every city were blessed with schools of this kind, the kingdom would become strong, and the Church of Christ mightily flourish. I hope the time will come when men and women, young and old, will have these joys."

For several years it has been the custom to charge a small fee for instruction in English. As this has not affected the demand, we have determined to try the same plan in the Chinese school, and thus slowly work toward self-support. For many years, of course, the Christian children will have to be at merely nominal charges, yet by charging a fee we hope to make them appreciate more fully the value of female education. We also hope to secure more self-supporting girls of the better class. The step the Chinese women of Shanghai took two years ago toward female education has been frowned upon by the Empress, and their school closed by her order. One of our scholars was a pupil of this school.

During this term two girls have been baptized, and five have been confirmed during the year. There are now only seven non-Christian pupils in the school.

If any one thinks it is pleasant to be ill in the Mission field, let him imagine the conditions obtaining in Dawson, Alaska, where we are told that the prevalence of typhoid fever is appalling. The greatest luxury that can be given the patient is condensed milk, and that almost two years old.



A RIVERSIDE PAGODA

Plans and Needs at Wuhu

BY THE REVEREND F. E. LUND

I HAVE been as busy as can be of late. The letting of the contract for my house has been rather tedious. Fortunately, I am now at terms with a very good contractor. The work will commence right after the Chinese New Year, and by August I hope to move into a plain, roomy house, with plenty of fresh air, and in a healthy locality.

I am glad that money is to be raised for a church in Wuhu. The "upper room" in which we have held our services so long is now entirely too small. I have my eyes on a good bit of land just outside the city gate, which means in the middle of the city, for there are quite as many people living outside the gate as inside. The price has been discussed so long and well, that I am quite ready to close the bargain as soon as I hear that the money has been obtained. Then we shall soon see a handsome little church go up, and by the blessing of God hope that much people will be added to it.

A few weeks ago, when the Bishop was visiting here, we had the good fortune to receive, as a gift, a piece of land worth about \$1,000 (Mexican) from a Chinese gentleman. His son is in my school, and he wanted to show his appreciation of what the Church is trying to do. His idea was that we might in time put up a school on this land. After he had handed me the deeds, I sent them in to the District Magistrate, who stamped them at once free of charge. He told me afterward that he could not think of charging anything on property given to such a famous school, in which also his own son is receiving excellent instruction. The school has been self-supporting for the last few months. Each boy, with a few exceptions, pays \$2 per month for tuition alone, and \$4 if he boards in the school. It closed for the Chinese New Year with twenty-five boys on the list.

The evangelistic work in Wuhu and the country district continues to be promis-

ing. I hope to be able to secure a reliable Chinese instructor, so that I may be more free to visit our out-stations, and give more time to this kind of work.

Among the Villages

February 9th the Rev. Mr. Li and I started on a visit to some of the out-stations. By evening we reached Fanchang and were cordially received by Mr. Kwei and a goodly number of well instructed catechumens. Since my last visit the catechist's house has been repaired and a small chapel has been erected behind it. All of Saturday was spent in receiving inquirers and examining candidates for Baptism. Eighty people were present at the morning service. On Sunday twelve were admitted as learners and five of the sixteen candidates were baptized. This was the first baptismal service ever held in Fanchang. I found on the chapel list the names of seventy persons, fifty of whom are regular attendants. They are all reliable men—farmers, shopkeepers and tradesmen. Much to my regret, only two women were present at the service. What would people at home think of such a reversal of the usual conditions!

After the evening service I went to the *yamen* of the *Hsien* (district magistrate) to *pai-nien* (give New Year's greetings) and to secure some coolies to take us to Nanling. The headman of the village coolies wanted to make a small fortune out of us on the ground that they were just celebrating the New Year. The Magistrate received us with all possible kindness, calling me *Shen-fu Lao-ge* (Venerable Priest), and offering in the exaggerated courtesy of China to render us whatever service he could in his "humble" position!

The Christians of Nanling

The eight coolies we wanted were promptly sent the next morning, together with an elegant official chair, in which I had a comfortable ride to Nanling. We arrived there about four in the afternoon and were met by a great number of substantial people, who called themselves Christians on the ground of their regularly attending our service. There are over sixty inquirers in the village in the town, some of them people of considerable

influence and means. Our two catechists have gained a strong hold and are highly respected by the citizens. Mr. Li and I spent several days among these people, visiting in their homes, talking with them about their every-day business and examining them in Christian doctrine. At the service on the 14th sixty men and ten women were present. Eight men were received as learners and seven were baptized. They had all been well instructed. It was particularly pleasing to see a little family of father, mother and child kneeling together to receive Baptism. Not long ago the husband did not know a single Chinese character. He has been instructed by our catechists and can now read the morning and evening service and knows the Commandments perfectly. He, in turn, had instructed his wife in all that he had learned. Even the little boy of five was able to repeat the Lord's Prayer, the Apostles' Creed and the Ten Commandments.

We were unable to visit Lukang, but I know that Mr. Shii, our unpaid catechist, is accomplishing a great deal by his regular services and devout life. The attendance has considerably increased and a number of men have been admitted as learners.

How to Form a Station Library

In Fanchang and Nanling we found several applicants for admission to the Wuhu School. A boy of thirteen had heard of it and was anxious to go. His father, one of the most influential men in Nanling, in asking us to receive him, said that the little fellow had been to the local temple and inquired of his favorite god whether he should enter the *Shen Kung Hwei* (the Holy Catholic Church) School or not. The answer was "yes," and the lad gave his father no peace until his permission was assured. The father agreed that the boy should submit to our regulations and be instructed in Christian doctrine.

I wonder if I might add what I want most of all in my lonely station? Why, it's books! If you should happen to know any benevolent people or institutions that have more books than they have use for, kindly make it known that

a box of books will be most thankfully and cordially accepted in Wuhu. Books so obtained could always belong to this station as a library. I want Prayer Books and Hymnals,* twenty of each, for my English services in the Consulate. One of the Hymnals, at least, ought to have the music. A Universal Encyclopedia, if not too old, would be exceedingly handy at times, and almost any theological books would be greatly appreciated. I have only "The Atone-

ment," by Dale; "The Doctrine of the Prophets," by Kirkpatrick; "The Incarnation," by Wilberforce, and "Why I Am a Churchman." I have not a dollar to spare for books, having to repay money advanced for my Seminary course. Books containing sermons, books on the Fathers, and on Church doctrine, and historical books, all will be most useful and a pleasure to have. Books sent me will be labelled as the property of the station.

Boone School on the Opening Day of the New Year

BY THE REVEREND ARTHUR MASON SHERMAN

TO-DAY the air has been filled with excitement in the vicinity of the Wuchang Compound, for the schools are reopening for a new term and a new year. An opening day is always one of interest as one watches the new faces and welcomes old friends, but to-day has been especially interesting by reason of the increased number of boys; the opening of the new dormitories and the fine new building for St. Hilda's School, which the girls enter to-day for the first time. The Boone boys have been arriving all day, singly or in little groups; the new boys shy and wondering, with their father or some friend; the old students confident and alone, with a beaming smile that reaches from ear to ear, as if they were really glad to get back. No doubt many of them are. Almost all of the old boys have returned and several new ones, making one hundred and four in all. This is the largest number ever enrolled in the school. The increase is made possible by the new building. Even with the larger accommodations there were many applications that had to be refused for lack of room. There is no difficulty in securing scholars; the trouble is to make the right selection of pupils from the large number who

wish to enter. Conditions at the Boone School are reflected in the other schools in Wuchang, as well as in Hankow, across the river. These facts gain a new significance, when it is remembered that, with the exception of the Choir School, none of the schools is free. Even here the bonus of five hundred *cash* monthly "pin money" to each boy has been cut off. Fully one-half of the boys in all the schools are now Christians.

Bag and Baggage

The arrival of the boys and their belongings is a curious sight. They are followed by a coolie or two carrying their boxes, trunks, quilts and perhaps a few flower bulbs, and a big paper umbrella, all neatly tied up and depending from a pole carried across the shoulder in coolie-fashion. The boys come empty handed themselves. It seems to be beneath the dignity of those who have now become students to carry anything. They have on their brightest silks and finest clothes, but these will give place to-morrow to the work-a-day long blue cotton gown.

Doubtless there was a deal of packing up and putting on the finishing touches in many a Chinese home to get the boys off to school. In the case of the new boys there will be some homesickness for a few days, but that will soon pass away in the pleasant fellowship of the Boone School.

* These have been kindly supplied by the New York Bible and Common Prayer Book Society. Who will give other books?

The New Buildings

We have now two good-sized buildings. On the first floors are classrooms, the Chinese guest-room and the large assembly room. Upstairs are the dormitories. The three lower classes sleep in big rooms in which there are about twenty beds. The three higher classes sleep in smaller rooms in which there are only six beds. A Chinese bed has a board with a quilt spread over it for a spring mattress (one instance of Chinese indifference to comforts which Westerners think necessary) and a frame over it from which the mosquito netting hangs to protect the occupant from the depredations of that enemy to peace in the trying heat of the summer. The two larger buildings are parallel and joined by two smaller ones, in which are smaller class-rooms, the office and the general dining-room with its small square tables and rows of chop-sticks.

The arrangement is then, that the four buildings, connected by piazzas, make a quadrangle, enclosing an open court. An important building is the bath-house, which is detached and contains the bath-rooms and tubs. Here the new boys have to learn what is for some of them a novel and hard lesson, that the Boone School boys must keep clean. This is not always easy for a Chinese boy, for though he may be dressed in the most exquisite shades of silk or satin, those garments may cover some native soil misplaced. It is curious to notice the difference in the appearance of the boys after they have been in school for a few weeks.

The Reality of Chinese Christianity

Many of the boys come from heathen homes, and if this is their first year it is their first introduction into a Christian atmosphere. How much that means! May God lead them through it to a knowledge of the truth! They do not come for that, most of them, they come to acquire the Western and English learning which will fit them for positions of commercial responsibility in the new China that is being made. Let those at home join their prayers with ours that the boys may find the better part too! Many of them have in the past, and our

hearts are cheered by the memory of boys who have come to us as heathen and left us Christians; with a very real Christianity, too, a kind that we seldom meet at home, where it is a comparatively easy thing to be a Christian. For there we know nothing of bitter opposition and cruel persecution in the family, to make only stronger the perseverance in the faith they have grown to know and love. Persecution is not all bad after all, when it produces some of the splendid types of Christianity which we have seen and of which I wish all our friends at home might know.

The Day's Work

I am writing in the general assembly or study room, where nearly a hundred boys are studying aloud, in true Chinese fashion. It is an attractive sight to look into their intent faces. It is an inspiration rather than a distraction. This "keeping school" is one of the duties of the officer for the day. Shall I tell you what the rest of them are? In the first place it is to be down to the school a little before 6:30 A.M., when the boys rise and enter the school-room, and sit with them until 7:25 in the study room, where they put the finishing touches on their work for the day. At 7:25 A.M. they march to the church for Morning Prayer. A long, curious line it makes, too, as a hundred and four boys file singly across the compound, not unlike one of their own waving dragon processions on the feast day of that much dreaded monster. Twice a day this "serpentine" winds its way to our beautiful church, for at six they go again for Evening Prayer. From 6:30 to 9 P.M. the officer for the day sits again with them in the assembly room. He must be ready to answer all kinds of questions. At 8:30 the smaller boys are sent off to bed, and the half hour more for the older boys soon rolls around and they follow up stairs. In a short time darkness and quiet reign supreme around the rooms and halls, walks and playground, which are so bustling and merry during the hours of work and play.

This is but a little glimpse of the life in the Boone School. But you would have to live among the boys, as we do, to appreciate it and enjoy it.

Educational Work in Tokyo

BY THE REVEREND ARTHUR LLOYD

THE Japanese Government has granted to the students of the Middle School of St. Paul's College, Tokyo, the privilege of exemption from military conscription. The school is therefore given the same footing as the Government Schools.

The Beginnings of Industrial Missions

The New Year has seen some notable developments in the work. An Industrial Department has recently been added for the teaching of printing and wood engraving. We expect by the first of May to be able to undertake a small amount of job printing. Our hope in doing this is to enable poor students to support themselves while at school, and at the same time have the advantage of learning a trade which will stand them in good stead when they are graduated.

We frequently get applications from poor students who are anxious to support themselves. It is not always wise to give them a scholarship. They ought to be encouraged in their efforts toward self-help. On the other hand, not only the college, but the whole mission, spends a considerable sum of money every year on printing. This money might as well go first to support our printing department, and through it to support the students. At present it goes to swell the income of purely commercial enterprises. Besides, there is no Church press in the country. If we can develop one we stand a good chance of securing all the printing work for the *Sei Ko Kwai*.

What a Japanese Layman Has Done

The director of the Printing Bureau is the Rev. Sakko Kurebara. Mr. Kurebara was baptized by Bishop Williams about twenty years ago, and for fifteen years has been one of our most faithful catechists. Every Sunday morning he has been at his post at All Saints' Church, and immediately after service

walks two miles to the Uyeno railroad station on a trip of thirty miles to Urawa, where he has service. Some Sundays he takes the two services at Urawa. At other times he returns to Tokyo in time for evening service at All Saints'. Many years ago he was a printer, and worked in the first printing office set up in Japan. After his baptism he gave his time entirely to lay work. After many years of faithful service, at the advanced age of seventy, he has proved himself worthy of and has received deacon's orders. He was ordained by Bishop McKim March 11th. His son, who is also a printer, is coming to aid his father as one of the teachers.

The Kanda Schools

The night school at Kanda, recently established by Mr. Okura, with the aid of the younger clergy of the mission, has been added to the group of St. Paul's schools. The work of the English day-school goes on satisfactorily. Its efficiency is, in a measure, proved by the fact that one of the students and one of the native teachers have obtained Government certificates for efficiency in English. This enables them to get employment in Government schools. The Educational Department has informed the authorities of the school that if it can be organized on the basis of a normal school there will be no difficulty in obtaining governmental recognition. This means that the Government will accept its graduation certificates in lieu of an examination, so that the students may be passed directly to teaching positions in the Government middle schools.

The English school has an average attendance of about two hundred pupils, while the night school has seventy and is constantly adding others. In that one section of the city therefore, the Church has a daily opportunity to influence 270 young men. The necessity for a building in which the school work in Kanda may be consolidated is becoming more

and more apparent. Moreover, the congregation of All Saints' is outgrowing its quarters. A building which would include a suitable chapel, parish rooms for social purposes and class-rooms for the school would supply a pressing need.

The time appears to be ripening for the addition of a medical department to our educational work. Dr. Teusler's arrival seems to supply the necessary worker. He will soon be re-opening St. Luke's Hospital, and will thus be able to gather a few students about him. My friends

at the Japanese Naval Medical College, where I have been teaching for the last thirteen years, will, I am sure, give their sympathy, and, so far as possible, their aid. Capable Japanese assistants can easily be secured. We have dormitories at hand. Our school will supply the young men and women to study medicine and nursing. There is no telling how much good can be done by Christian physicians and nurses, supplementing the work of the catechists and clergy, particularly in the country districts.

Another Advance in Brazil

BY THE REVEREND G. WALLACE RIBBLE

THERE is a pleasure all a missionary's own, in noting the effect of the Gospel of Christ as it is for the first time preached in the hearing of a large assembly; how with eager attention and straining ears they hang upon the words of the speaker as he utters those blessed truths. That joy was felt in full measure by the workers who, on February 11th, were privileged to attend the first service at a new station in Santa Maria, Rio Grande do Sul, opened by the Rev. James W. Morris.

Early in December Mr. Morris moved to Santa Maria, and has been busy ever since settling himself in his new home, preparing a chapel for services, working in a quiet way among the people, and by his genial manner and Christian life awakening in them a love for himself as well as an interest in and respect for the work he was so soon to begin in their midst.

As it happened, the other clergy were not able to leave their posts at this time, so Bishop Kinsolving and I, with Miss Packard, were the only ones who went up to take part in the opening service. We left Porto Alegre on the evening of February 7th, and reached Santa Maria the next afternoon at four o'clock, after a voyage of mingled pleasure and dis-

comfort. After a day of much dust and intense heat in Porto Alegre, the trip up the river we found most delightful. The night was clear, the moon bright, and the breeze created by the steamer, as it glided along, fanned our heated brows, and blew away the recollection of the day's discomfort. We were lost in the quiet beauty of the landscape; the marshes overgrown with shrubs; the lowlands and hillsides, where hundreds of cattle were contentedly grazing; the heavens studded thickly with the lesser lights; the river with its waters so clear and smooth, which every vain star used for a mirror; and the trees along the banks, which stood out against the sky like great black giants, waving their long branches in solemn greeting as we passed. The steamer reached its destination at three o'clock in the morning, but we waited on board till half-past five, when, after a cup of coffee, we resumed our journey by rail.

Such a journey! As the hours wore on the heat became more and more intense. The breeze that came through the car windows afforded no relief, for it seemed to scorch rather than cool our faces, while the dust and smoke from the engine settled upon the passengers in thick clouds, till we were well nigh past recog-

dition. No wonder, then, we were glad when the whistle blew for Santa Maria, at four o'clock in the afternoon, and we saw the town looming up ahead with its possibilities of dinner and a good bath!

Perhaps it would be well at this point to introduce my readers to the place. Its full name is Santa Maria da Bocca do

dotted with clumps of trees and small forests. But on the other, one would imagine himself in a totally different locality, with the majestic mountains rising high in front, reaching half around the city as though about to lock it in a protecting embrace. Santa Maria contains about nine thousand people, and is



THE RIGHT REVEREND LUCIEN LEE KINSOLVING, D.D.

Monte (Saint Mary of the Mouth of the Mountain), so called because of its situation at the base of a long mountain range stretching away to the north, having its highest point near Rio de Janeiro. But here at Santa Maria it breaks off suddenly, giving a most peculiar aspect to the surrounding scenery. On one side of the town as far as the eye can reach there is a stretch of low, rolling country,

the most home-like place I have seen in Brazil.

Sunday morning, the Bishop administered the Holy Communion in the chapel, and in a short address recalled the beginning of our work in Brazil, its wonderful growth, and the privilege which was ours, who were present and about to take part in another great step in the mission's progress.

We felt strengthened by this little service, and looked forward eagerly to what the evening would bring forth. We had feared that the chapel would be close and warm, as the intense heat and dust of the past three months had boded us no good. However, on Friday night there had come up a heavy shower, which was followed intermittently by others until Sunday, making the air most delightfully cool and pleasant. Though Sunday morning broke dark and cloudy, by night the clouds had fled. Every seat was occupied, as was every inch of standing room about the entrance. Up and down the aisle the people were standing, and some clung even to the chancel railing. Many had to be turned away for lack of room. It was thought best to close the windows facing the street, as we were not certain of the disposition of the crowd, and feared some disturbance from without. But we were mistaken, as the crowd was a perfectly orderly one and as respectful as could be desired. There was a subdued buzz of conversation till the organ began to play. Then an expectant hush came over the assembly as they kept their eyes fastened on the vestry-room door, from which soon came the Bishop, Mr. Morris, and myself (the three orders of the Ministry as it happened).

Then the service began, and seldom has been witnessed a more inspiring sight. By careful training, Mr. and Mrs. Morris had succeeded in providing very good music for the occasion. Four hymns were sung, together with the *Magnificat* and the *Gloria in Excelsis*. The musical part of our service always takes well in Brazil, and our chapels are sometimes known as "the place where they sing."

Evening Prayer was read, followed by two addresses, from Mr. Morris and Bishop Kinsolving respectively. Every word was listened to with intense interest as the speakers explained the end of this work begun in their midst, bringing out sharply and clearly the teachings of our Church, emphasizing the fact that it is not a new sect or harbinger of strange doctrines, with which Brazil is much afflicted these days, not a school of phi-

losophy, but a long-established Church, of Apostolic succession, and blessed by the Spirit of God.

One or two amusing incidents occurred during the service, as when the more devout ones were on their knees, others who had been standing and were tired of it, thought the kneeling ones had forfeited their seats and quietly took possession, to the surprise and chagrin of their former occupants, who, when they arose from their knees, found they were sitting in the lap of a stranger. Again, it would have been considered a very unchurchlike proceeding by our friends in the States, when, as the Bishop in his address made a remark which pleased them very much, several of those present exclaimed: "Muito bem! Viva!" The crowd itself was an interesting one and full of promise. It did not consist of the rabble of the street, who came to satisfy their curiosity or raise a disturbance, but there were present some of the most influential business and professional men in the place with their families. It was carnival time, and many of the girls in the congregation had been sprinkled with "confetti," or bright bits of colored paper, as they passed along the streets. It is far easier to put on than get off, as it sticks lightly to their hair and in the folds of their dress. Perhaps they did not try very hard to remove it, for it is a sign of popularity to be so sprinkled, and the girls like to be considered popular here in Brazil.

We scarcely had time to retire and offer thanks for the blessings God had poured upon us, far exceeding our hopes, when the vestry-room was invaded and the Bishop and Mr. Morris were drawn out to receive congratulations on the success of our "Festa," and many expressions of good-will on the part of those who crowded about. There they remained for half an hour in conversation before the people took their leave.

Thus ended the opening service of our work in Santa Maria. Let us pray that Mr. Morris, as he works faithfully for Christ in this place, may receive the Divine blessing, and that the fruits of his labor may be according to this beginning.

Announcements

Concerning the Missionaries

Africa

INFORMATION has been received that in St. Mark's Church, Harper, on Sexagesima Sunday, the Bishop of Cape Palmas advanced to the priesthood his son, the Rev. Samuel D. Ferguson, Jr., the Rev. Samuel J. Taylor, and the Rev. Joseph F. Dunbar. Mr. Ferguson was to return with his father for leave of absence on account of ill-health. The Rev. Mr. Dunbar is in temporary charge of the church in which he was ordained; the Rev. G. W. Gibson, Jr., being away from home.

PROF. P. O. GRAY, vice-principal of Hoffman Institute and the High School in Epiphany Hall, Cuttington, was inducted into office by the Bishop on February 19th, and Mr. J. Theodore Dayrelle was appointed tutor in the same institution.

BISHOP FERGUSON informs the Board that Mr. T. L. R. Gyibli Collins, one of our teachers at Cavalla, has been elected a member of the House of Representatives of the Republic, and remarks: "It speaks well for our work and also for the disposition of the Liberians toward the aborigines that three Greboes educated in the mission, at different times, have been elected members of the National Legislature."

THE REV. DR. ROBERT HOPE, superintendent of Cape Mount Station, writes that Miss Mary J. Radcliffe, after three years' service, was sailing for her home in England for recuperation on March 8th.

China

ON St. Matthias's Day, February 24th, in St. John's Collegiate Memorial Church, Shanghai, Bishop Graves advanced to the priesthood the Rev. Frans E. Lund and the Rev. Carl F. Lindstrom, missionaries at Wuhu and Nganking respectively.

IN the same church, on the Second

Sunday in Lent, March 11th, the Bishop advanced to the priesthood the Rev. Tiao-Hou Tai, and ordained Mr. P. N. Tsu to the diaconate. The candidates were presented by the Rev. F. L. H. Pott and the sermon was delivered by Archdeacon Thomson. Mr. Tai will continue to assist Mr. Pott at St. John's College, and Mr. Tsu will work for his first year under the Rev. Mr. Mosher at St. Peter's, Sinza.

AT the request of the Bishop of Shanghai Miss Anne Elizabeth Byerly, of Richmond, was appointed, under the Woman's Auxiliary United Offering of 1898, as a missionary teacher to China.

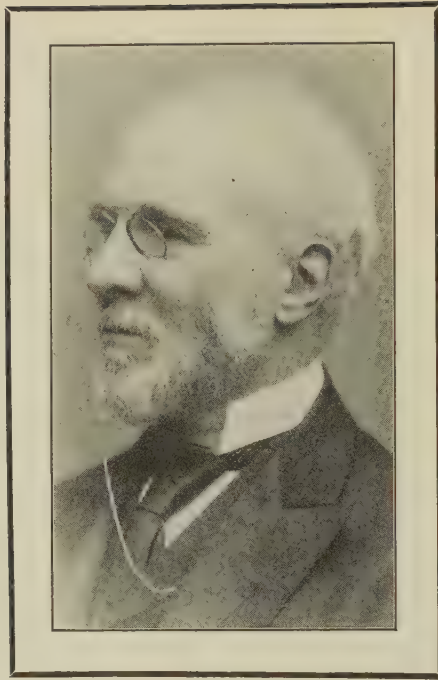
MISS GERTRUDE B. MOSHER, who has retired from the China Mission after four years' service, sailed from Shanghai by the steamer *Coptic* on January 24th, and arrived at San Francisco February 16th. She reached her home in Albany March 24th.

Japan

THE REV. J. LINDSAY PATTON, who recently returned to Japan after furlough, has been appointed by the Bishop of Kyoto to the charge of the services in Holy Trinity Cathedral in that city and will open up work among the student class, besides caring for two country stations—Hikone and Nagahama—easily accessible by rail.

MISS IRENE P. MANN, upon leave of absence because of illness, and after four years' service in Japan, sailed from Yokohama on the steamer *City of Peking* March 14th, and reached San Francisco April 3d. She was expecting to spend about a month in Southern California before coming East.

ON the Second Sunday in Lent, March 11th, Mr. Sakko Kurubara was ordained deacon by Bishop McKim in Trinity Cathedral, Tokyo. The sermon was preached by the Rev. Arthur Lloyd.



A Distinguished English Layman

THE Church Missionary Society of England is to have several representatives at the Conference on Foreign Missions meeting in New York this month. Foremost among these is Mr. Eugene Stock, who has the distinction of being a lay secretary of the largest missionary society in the Anglican Communion.

Mr. Stock has been Editorial Secretary of the Church Missionary Society since 1873. Prior to that time he was editor to the Church of England Sunday-school Institute. During that period he wrote the "Lessons on the Life of Our Lord," and the "Lessons on the Acts of the Apostles," which have had an immense circulation all over the world.

For about a quarter of a century the periodicals of the Church Missionary Society have been under his charge. The *Church Missionary Intelligencer* and the *Church Missionary Gleaner* are generally regarded as in the front rank of missionary magazines. He has also written

various books and papers on missionary topics, and has lately compiled the *History of the Church Missionary Society* in three substantial volumes.

But his work for the Society has not been purely literary. He has initiated several of the developments of organization which have marked the later years of its career; among others the "Gleaners' Union for Prayer and Work," which has enrolled 120,000 members.

In 1892, Mr. Stock was sent, with the late Rev. R. W. Stewart (the China missionary killed at Kucheng), to Australia and New Zealand to organize branches of the Church Missionary Society in those colonies. Subsequently he went to Canada for the same purpose.

Mr. Stock has been a frequent speaker at Church Congresses and other like gatherings. He is a member of the House of Laymen, a body formed by Archbishop Benson, for the consideration of questions of Church extension.

The Meaning of the Unrest in China.*

BY JOHN FOORD,

Secretary of the American Asiatic Association

A Critical Situation

DURING the last three months the news columns of Anglo-Chinese newspapers have been full of such items as the following, sent by correspondents in northwestern Shantung and the neighboring Province of Chihli:

"On the 28th [of December] a Protestant chapel in the village of Hochiat'un, in the Hsiachin District, was attacked by a band of Boxers, who had long threatened it, but had been hitherto turned aside. They came one or two hundred strong, mounted and on foot, rode their horses through all the numerous alleys of the village, shouting: 'Kill the foreigners! Slaughter the followers of the foreign devils!' They then divided into parties, one of which went to the chapel and school-house belonging to the native Christians, which they completely wrecked, together with a building adjacent belonging to the mission, and fitted up as a temporary residence, with cooking utensils, bedding, furniture, etc. Every door, window, and gate of these buildings was removed, and either burned or sold for a trifle at auction, the purchasers returning at their leisure to dig out the window and door-frames and to carry off the bricks, etc. The home of the native helper, including all the dwellings in a large yard, occupied by five families of about thirty persons, was similarly looted."

About the same time the same correspondent announced that in the field which he occupied the number of families pillaged was somewhat less than forty, while in that of the Presbyterians at Chinanfu it was between sixty and seventy, and in that of the London Mission, to the west, about ninety, with constant additions. Five chapels had been looted in that territory and in the other three. The London Mission had between 100 and 200 refugees on its premises, a large number of whom were women, with a sprinkling of children.

Meanwhile the new Governor, Gen. Yuan, had got to work, and it was regretfully noted that the result had been almost unmixed disappointment. An outbreak had taken place in the Wuchiao District, a region hitherto free from raids, and a Roman Catholic chapel had been burned and two of the members killed and cut into bits. Some reprisals were exacted for this outrage, but hardly any arrests were attempted of the leaders of the Boxers, while the military activity in Chihli only resulted in driving hundreds of bandits over the Shantung line, where they were reported as making ready for the great rebellion, which all accounts agree is to take place in the spring. The brutal murder of the English missionary, Mr. Brooks, excited a good deal of attention about this time, and the situation toward the end of January was thus summed up by *The North China Daily News*:

"Hundreds of Christian families have been robbed of their all and turned out of house and home, and subjected to outrages of all kinds, with no protection from the authorities, though the missionaries have been sending repeated appeals for assistance and warning of impending grave calamity to their nearest Consuls, to the capital, Chinanfu, and to Peking. For some time the lives and property of the foreigners were spared, but they had to see their converts and adherents insulted and robbed and outraged without redress, to take them as refugees into their compound, and to feed and shelter them as best they could with their by no means too redundant resources. The cruelest thing has been that, with all the beautiful decrees ordering the proper treatment of Christians emitted from time to time by the Empress Dowager, no practical steps were taken to protect them, nor

* This article is reprinted by the courtesy of *The New York Times*, for which it was originally written,

did we hear of any protests on the part of the Foreign Minister against this criminal neglect."

The Empress's Plans for Foreigners

Some weeks later the fact was noted that no progress had been made in putting down the Boxer rising in any part of the wide region which it had pre-empted. For this, one of the chief reasons was said to be the inextinguishable conviction on the part of the mass of the people that whatever proclamations or edicts may say or seem to say, the Empress Dowager intends that her favorite General, Tung Fu-hsiang, shall carry out his plan proposed a year ago last September of driving all foreigners into the Yellow sea. Toward this end the Boxer contingent was thought to be a serviceable ally, and it was pointed out that unless imperative orders were issued for the arrest of all the prominent leaders of the Boxer faction there was imminent danger that the opening of the spring would witness such a rising as foreigners had never seen before. It was added: "The whole country from the Yellow river to the Great Wall and beyond will be a blaze of insurrection, which will not only annihilate every foreign interest of every sort in the interior, but will drive every foreigner out of Peking and Tientsin under conditions which it is not difficult to foresee. There has been more or less danger of such an uprising for a long time. Unless strong and united efforts are now put forth, it is as certain to take place as any future event can well be."

The tone of later news and more recent comments is not much less alarming than it was a month ago, and there can hardly be a question that there is a feeling of apprehension of coming danger among foreign residents in China to an extent quite unknown in this generation. The origin of this feeling is not satisfactorily accounted for by merely referring to the anti-foreign proclivities of the Empress Dowager and of her Manchu favorites. That masterful lady is by no means supreme in China, as the failure of her recent attempt to depose the Emperor sufficiently shows. Government in the Flowery

Kingdom is a good deal more of a democratic institution than those at a distance from it realize. An example of that fact is furnished by the following telegram sent by King Lien-Shan, the manager of the imperial Chinese Telegraph, and 1,231 other signatories, on receipt of the news of the deposition of the Emperor:

"Telegram to the Princes and Ministers of the Tsungli Yamen: When we received the edict of the 24th inst., in which the Emperor proposed to abdicate on account of illness, we were amazed, and the mandarins, gentry, and merchants from all the provinces residing in Shanghai became full of anxiety and discussed the matter everywhere in the streets. We, therefore, wire to you to beg of you to be loyal and faithful, and on behalf of the nation to implore the Emperor not to think of abdicating, though he should be unwell, so that the Empress Dowager, at her advanced age, may not have the extra burden of ruling a distracted empire, and so that the spirit of our ancestors may be at rest and the people live in peace."

The Root of the Trouble

It was the receipt of remonstrances like these that caused the Empress Dowager to pause in her deliberately prepared scheme of deposition and to substitute for it merely the official selection of a successor to the Emperor. However practicable it might be, therefore, to repress anti-Christian disorder in the North by a greater display of earnestness and energy, the fact is not to be lost sight of that the origin of this disorder must be sought for among the people, and that, however tolerant of its excesses the authorities at Peking may be, they cannot fairly be accused of being its authors.

It would require a somewhat extended study of the past history of similar risings in China to make plain the significance of the present one, but, as an expert observer recently pointed out, this is the first persecution of Christians which has been carried on for a considerable length of time, and it is one of the few in which the marauders have carried themselves, for the most part, con-

sistently as patriots—men animated by the purpose to drive out foreigners and crush the rising Christianity, so that it may be impossible for it ever to continue in opposition to the three religions of the Empire. But the Chinaman is naturally a tolerant human being; why, then, should he persecute the converts to Christianity? The idea that he regards them as traitors to religion and country is an explanation that does not explain. The fact seems to be that the Chinese convert acquires by conversion a certain superiority over his fellow-countrymen, which a good many of them are disposed to resent.

The Peculiarities of Chinese Justice

To find the reason for this it is necessary to refer to the peculiarities of the judicial system of China. As has frequently been pointed out, one of the first impressions that the foreigner receives, as missionary or merchant, in dealing with the people of the interior, is that of all people the Chinese are the most litigious. It is also, unfortunately, true that justice in China has its price, and that the result of a lawsuit may be determined either by the aid of money or of powerful friends. In rendering judgment in a court of justice, a Chinese official is undoubtedly swayed by the rank of the plaintiff or defendant who comes before him. He will think twice, as has been truly said, before giving judgment against a man who has relatives higher in rank than himself. His place having been purchased for the emoluments it brings him, and his tenure of it being dependent on the good-will of his superiors, he will naturally take heed not to antagonize those who can deprive him of his means of making a living. Among the obscure millions with whom a Chinese district magistrate has to deal there are probably few who have protectors powerful enough to be feared. But of late years there has emerged into the place of superior to the district magistrate—the missionary. His converts regard themselves as his protégés; they are not slow to claim his protection when they come in contact with public officers, judicial

or otherwise, and thus a new order has been gradually growing up in China which a large section of the people regard as subversive of their individual rights.

Lawsuits and Church Membership

It is said by a dispassionate observer on the spot, from whom we have already quoted, that in some of the Protestant missionary stations almost the first inquiry made of every convert is whether he has a lawsuit at the yamen, and if he has the man is quietly advised to agree with his adversary as the only sure means of being received as a candidate for Church membership. It is also alleged as being part of the popular belief that large numbers of the converts to the Roman Catholic faith have entered the Church in order to obtain aid in lawsuits. It should be noted that missionaries of the Catholic faith have recently acquired this advantage over their Protestant co-workers of being accorded by imperial decree the privileges of officials, so far as their relations with the mandarins are concerned. That is to say, a Roman Catholic priest can demand an audience from a mandarin in virtue of his rank, and not merely on the score of his religious profession. It is said that when calling upon Protestant missionaries the announcement of the arrival of a Roman Catholic by his attendants is in some such phrase as "The great man has come; be quick and announce his arrival."

A Case in Point

The murder of the two Jesuit priests in Shantung, which furnished the occasion for the intervention of Germany and the seizure of Kiaochow bay, is now known to have been the result of this supposed preference before the law enjoyed by the Christian converts. It was not these who were the intended victims, but the old priest at whose house they staid for the night, and who had enraged a rich man by conducting the lawsuit of a Roman Catholic against him. The dissatisfaction due to such causes is undoubtedly the main element of the anti-Christian movement in Shantung and Chihli.

That it could be promptly quelled by the authorities does not admit of question, but that it is liable at any moment to reappear when the pressure of authority is removed is equally beyond doubt. It is an extremely difficult problem to settle in any way satisfactory to both sides. As the authority already cited puts one view of the case: "The Chinese have the instincts of a democracy, and though accustomed to endure great injustice from their fellow-countrymen, it has been noted again and again that while they are thus patient, at the same time they are the most impatient of people when new burdens are placed upon them."

But why should the Christian convert

be supposed to acquire immunities which are felt as a burden by his fellow-citizens, or why should Chinamen be tempted to embrace Christianity for the purpose of acquiring a standing in the courts of law which they did not possess before? The missionary, who is the pioneer of all progress in China, may surely be trusted to find some way of accommodating himself to the stubborn, because long-settled, prepossessions of the people among whom he lives. If there be missionaries who indulge too great an ambition for political power, they cannot be too soon reminded that the entire structure of foreign influence in China may easily be imperilled by inconsiderate aggressiveness.

The Meeting of the Board of Managers

April 10th, 1900

THE April meeting of the Board of Managers occurred, unfortunately, in Holy Week, Wednesday, the tenth. As was to be expected, the attendance was smaller than usual. The laymen were most largely represented, with seven members. In addition, four bishops and four presbyters met with the Secretaries for the consideration and dispatch of the business of the month.

The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Jersey, New York, and Nebraska; the Rev. Drs. Hoffman, Eccleston, Applegate and Perry; and Messrs. King, Mills, Whitlock, Chauncey, Thomas, Goodwin and Mansfield.

The Treasurer was able to report a continued increase in offerings as compared with last year. However, the net gain of \$13,402 is not sufficient to meet the proportionate increase in appropriations. The receipts from September, 1899, to April 1st, 1900, were \$191,910.14. The amount which must be received by August 31st, if the year's appropriations are to be met without incurring a deficit, is \$395,989.89.

The report of the Bishop of Minnesota concerning his recent visit to Porto Rico and investigation of social and religious conditions, was referred to a committee for report at the May meeting.

The Rev. Ellis Bishop laid before the Board, for its approval and co-operation, the particulars of an effort he is making to arouse interest in the work of St. Paul's Associate Mission in Salt Lake City. Action was taken as follows:

"WHEREAS, The Rev. Ellis Bishop, of Salt Lake City, Utah, has laid before the Board of Managers his plan for arousing interest in the work of St. Paul's Associate Mission, Salt Lake City, and is seeking contributions for the same up to the amount of \$2,600 annually in addition to the amount applied from the appropriation of this Board; and,

"WHEREAS, It appears that the plan has the commendation of the Bishop of the Missionary District and the approval and co-operation of this Board is asked; therefore,

"Resolved: That the request of the Rev. Ellis Bishop be and is hereby granted and his plan approved and this action published to the Church."

Communications were received from ten bishops having domestic missionary work in their charge. An additional appropriation was made to the District of Asheville to enable the Bishop to employ three new workers at isolated points. The Diocese of Lexington also received a small additional appropriation to enable the Bishop to secure the services of a much-needed missionary among the mountaineers of Eastern Kentucky. A number of appointments made by the bishops were confirmed.

Under the 1898 United Offering of the Woman's Auxiliary, Miss Hildur Lidström was appointed, upon the request of the Bishop of Alaska, to take charge of the Hospital at Skaguay. The request of the Bishop of Los Angeles for the appointment of two additional women workers in his Diocese was complied with.

The Rev. Jules C. Prevost informed the Board that the Bishop had granted him leave of absence, and that he hopes to visit the States during the summer.

The Bishop of Shanghai asked and received approval for his appointment for special work of the Rev. James Jackson, for twenty-one years a Methodist missionary in China. He has applied to Bishop Graves for Confirmation, and desires to take Orders and to continue his missionary work in China under the Bishop's direction.

Upon the nomination of Bishop Graves, the Board appointed Miss Anne E. Byerly a missionary teacher to China, the appointment to take effect after six months' course of training in the Philadelphia Deaconess School.

In accordance with information received from the Bishop of Kyoto, the Board adopted the following resolution:

"That the Board of Managers does hereby approve and endorse the plan of the Rev. A. D. Gring, to raise by specific contributions the sum of \$20,000 for the parish and diocesan house, Kyoto, and the further sum of \$10,000 for the endowment of St. Agnes's School, in the same city, which plan has had the approbation and commendation of the Bishop of Kyoto, who has asked the Rev. Mr. Gring to solicit offerings toward

these amounts during the remainder of his stay in the United States."

In order that he may continue in this work, Mr. Gring's furlough was extended until the first of September.

The attention of the Board was officially called to the comment upon the work at Cape Mount of the English District Commissioner of Sherbro, Sierre Leone. This will be found on page 228 of the April SPIRIT OF MISSIONS.

The Board adopted a resolution offered by the Bishop of New York, for the appointment of a special committee, consisting of the Bishops of Albany, Pennsylvania and New York, for the purpose of giving expression to the gratitude of the Board for the work accomplished on behalf of the Church in Manila, by C. C. Pierce, D.D., Chaplain U.S.A.

By request of the Bishop of Haiti, his son, Arthur Cleveland Coxe Holly, M.D., addressed the Board upon the work of the Church in that island, especially dwelling upon the need of industrial education.

THE automobile may soon become an important factor in African missionary extension. It is now being introduced for transport purposes in the Congo State.

HOLY TRINITY PARISH, Middletown, Conn., has a missionary class, meeting fortnightly, for the study of Japan. The list of topics in the course of seven studies includes "The Past History of Japan," "Its Religions," "The Work of the Jesuit Missions," "The New Japan," "Modern Missions," "Methods of Work," "Present Conditions and Opportunities," and the "Work of our own Church."

THE Church Periodical Club asks whether there are not some readers of THE SPIRIT OF MISSIONS who would be willing to mail their copies, after reading, to Churchpeople who cannot subscribe to the paper themselves? Every one willing to do this may address the Secretary, C. P. C., 281 Fourth Avenue, New York.

The Literature of Missions

Selwyn of Melanesia

BY PARKER S. WILLIAMS

THE good done by John Richardson Selwyn during the twenty-seven years of his working life will serve as an enduring monument to his name and memory. Those who were not privileged to know him in the flesh need, however, some idea of the *man*—his personality, and the striking beauties of his life and character to enable them to form an adequate estimate of his life-work. Every Anglican Churchman should be grateful to Mr. F. D. How for the inspiring memoir, *Bishop John Selwyn* (E. P. Dutton & Co., New York. \$2.50). It gives us some insight into those qualities and characteristics that enabled Bishop Selwyn to accomplish what he did, and that aroused the love and admiration of all who were ever associated with him. "His heroism," as Mr. How so aptly says, "attracted all who ever heard his name, and his loveliness all who ever saw his face."

Selwyn was born in the mission field in 1844, while his father was Bishop of New Zealand. He was educated at Eton and Cambridge, and planned to go to the bar, but, with the example of his father and of Bishop Patteson before him, he was led to take Holy Orders. On his father's recall to England and acceptance of the Bishopric of Lichfield, John Selwyn began his work as a clergyman in that diocese.

The death of Bishop Patteson in 1871, struck down in the midst of his splendid work in Melanesia, "came to John Selwyn as a call to devote himself to the Melanesian Mission. He gave up (not to speak of his prospects in the Church) his place by his father's side in the manifold enterprises and undertakings which were opening among the vast and busy population of the diocese. He gave up the intercourse with his parents, so delightful to a most affectionate son who had been

so long separated from them. He gave up the home of married life into which he had just settled, the intercourse with his many friends, and the many attractions of English life."

He began his missionary work at the age of twenty-nine, and proved so eminently fitted for it that within two years he was unanimously nominated by the other members of the mission as Bishop Patteson's successor. His youth and his own hesitancy delayed his appointment, but in 1877 he was consecrated.

Selwyn's work in Melanesia was of two kinds—visiting the various islands during a large part of the year on the mission ship, and carrying on the parish and school on Norfolk island. Periods of doubt came to him, especially during the early years there, but he never slackened his labors until he was forced to do so, ministering with constant devotion to the temporal as well as to the spiritual welfare of the people. "It is an overwhelming thought sometimes," he once wrote to his mother, "'How can I get hold of these people?' And sometimes the sight of the ship so well appointed, which has been provided by the liberality of friends at home, and which is here at one's absolute disposal, almost makes me hate her. I suppose one ought to feel the same in a large parish in England with clubs and schools and influence ready to one's hand, but I think this is worse. And then the worst of all is that people at home *will* think of one as so good, and write about noble work and self-sacrificing labor and all that sort of nonsense till one is ready to sink with shame."

Prayerfulness and cheerfulness have been given by one who knew him early in life as his chief characteristics. These, together with a muscular frame and splen-

did constitution, were the elements of his success. No physical powers could endure the strain to which he subjected himself, but to the end, through sickness and suffering, those traits which characterized him at the threshold of life never forsook him.

The plan on which the mission was conducted Selwyn describes later in his Cambridge lectures. "It is this: That the function of the missionary is not so much himself to try and convert as to thoroughly train and fill with his own spirit those who shall convert their own people. For this . . . we want great teachers and we want great faith. Great teachers, men, that is, who feel the full force of Christ's teaching in their own souls and thus are able to fill others with it—not only in the letter, but in the spirit—men who live with their scholars as a father lives with his children, and absolutely fills them with himself."

The death of his wife, a child, and his father followed closely upon his consecration, and it was necessary for him to return to England to arrange for his mother's future. Selwyn's affection for his mother, and her wonderful influence over him, form a striking feature of his life. He writes to her apparently on his birthday in 1881, after he had returned again to Melanesia: "What can I tell you of the thirty-seven years that are gone? Only that that is the number by which my love for you is multiplied. My manhood does not cling to you a whit less than my infancy did, and I lean on you just as lovingly with all the force of reason and love as I did by instinct when I first lay in your arms as a little child."

He spoke little in his letters of his many illnesses or the gradual undermining of his constitution. He was equally reticent as to the risks he ran on many occasions when landing among strange and hostile tribes. Of such things he made as light as possible, and with his unconquerable cheerfulness and willingness held himself ever ready to undergo hardship and pain, always the first to place himself in danger, never asking of others what he would not do or share. Under his leadership, the mission work was broadened and strengthened. He won

the affection and co-operation of his Melanesian pupils, even arousing their sympathy and interest in the work among the poor in London, and actually forwarding money from his islanders to aid in that work. We see him ministering to the needs of the sick, teaching the natives in the schools, visiting them in their homes, and inspiring them to truer living by the example of a Christian life. Fruitless efforts were made to tempt him to accept other bishoprics.

His last years in Melanesia were made trying by failing health, the result of hard work and exposure. Still he would not give up, till in 1891 it became almost impossible for him to move about. Months of suffering were followed by a severe operation, which left him permanently crippled. Thus closed his active missionary career.

He recovered sufficiently to move about on crutches, and on his return to England was induced in 1893 to accept the Mastership of Selwyn College, Cambridge, which had been founded in memory of his father. There he passed the closing years of his life, and it is pleasant to think that he was permitted to enjoy them near his relatives and many friends. His success at the university was assured from the first. He brought to the new life all the old-time zeal of the mission field, interesting himself in Church matters, still preaching and doing whatever else he could for Melanesia, and always, though crippled and often suffering intense pain, brightening with his humor and tenderness the lives of all about him—"a winning, noble-hearted man, for whose presence all ought to be better."

As the inscription on the memorial tablet placed in the chapel at Eton after his death in 1898 describes him, so indeed he was: "A man remarkable for his frank countenance and manly figure, well-known from boyhood among his compeers for singleness of mind and purity of life. Being a strenuous and fearless leader in all vigorous action, he reminded men of his father both in body and mind, always thirsting for hard work and forgetful of self, a faithful soldier and servant of Christ unto his life's end."

News and Notes of the Month

THE Rev. C. T. Wilson and Eugene Stock, Esq., two of the delegates from the Church Missionary Society of England, to the Conference on Foreign Missions in New York, plan to spend all of May and part of June in this country. They have kindly agreed to accept such invitations as possible to speak to parochial congregations and other gatherings of Churchpeople upon the missionary work of the Church of England. The Rev. Mr. Wilson was a member of the original party to Uganda in 1876. He is now working in Palestine. Mr. Stock has travelled extensively, and has a long and intimate acquaintance with missions in all parts of the world. Requests for their services should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

¶

THE last four years have witnessed a marked extension of the Church in Kansas. No less than seventeen churches have been built or purchased. All but four are entirely free from debt, and \$1,000 would cover the total indebtedness of these four. Plans are afoot for the building of other churches during the summer.

¶

TWO grandsons of Viceroy Li Hung Chang, have come to this country to be educated at Vanderbilt University, Nashville, Tenn.

¶

SOME men seem to have an inherent capacity for doing good in ways that one, thinking only of their daily occupations, would never suspect. Or is it only that they set themselves to see and improve the opportunities for service that open before them no more frequently than before all the rest of us. Take for instance a soldier like Lieut.-Col. Coolidge. A few years ago he was stationed among the Indian tribes of the West. Through his insight and aid an Indian lad was made to desire something better for himself and his people. He was sent to Shattuck School, at Faribault, in time

studied for Orders, and is now the Rev. Sherman Coolidge, doing admirable work for the church among his own people in Wyoming. In this year 1900 Lieut.-Col. Coolidge finds himself with the army in the Philippines. The same desire to help others, and the same grasp of opportunities seem to abide with him, for he writes: "I am in command of this town of 12,000 inhabitants, and am busy with my many duties, and teaching them to run a civil government. I want to have schools, especially English, but have no school-books. They are too poor to buy books. I shall have to detail soldiers to instruct them in English, but soldiers are not first-class teachers, and I wish some American women would come out here to enlighten the heathen in his blindness and ignorance. Now is the time for the great American Church to send out its teachers to help civilize this nation. I could give half a dozen teachers occupation in this province, and can distribute 1,000 primers, 1,000 first readers, 500 arithmetics, and 500 geographies in the towns my regiment is stationed at. I have Tarlac, Concession, Capus, Marcia, LaPaz and Bamban under my jurisdiction, somewhat over 50,000 inhabitants, 20,000 of whom are children, who cannot read even their own language, or speak a word of English. I also want pens, ink, lead pencils, and copy books. It is a golden opportunity for the Church."

¶

ARCHDEACON JOHNSON is one of the veterans of the Universities' Mission to Central Africa. He entered upon the work in 1876 giving up his plans for official life in the Government service. His boundless energy and activity have caused the natives to describe him as "the man who never sits down." During almost a quarter of a century of service the archdeacon has had many striking and thrilling experiences. He has faced death time and again in the discharge of duty. At his station on Lake Agosa he has gathered about him 4,200 adherents, and has nearly 1,900 children in his schools.

The Sanctuary of Missions

The Permanent Appeal of Passion-tide

BUT all through life I see a cross
Where sons of God yield up their
breath:

There is no gain except by loss,
There is no life except by death,
There is no vision but by faith,
No glory but by bearing shame,
No justice but by taking blame,
And that Eternal Passion saith,
Be emptied of glory, right and name.

Thanksgivings

For the blessed hope and assurance of
another Easter Day.

For the completion of the new build-
ings for Boone School and St. Hilda's
School, Wuchang.

For the ordination and faithful ex-
ample of Mr. Sakko Kurebara. Page
291.

Intercessions

That the missionary zeal of Bishop
Kemper may be more widely spread
throughout the Church. Page 271.

That the missionaries and native
Christians in North China may have
grace and power to remain steadfast in
the Faith, and may be speedily relieved
from present persecutions. Page 297.

That a suitable worker may be selected
to open the mission at Cape Nome,
Alaska.

That two young laymen may volunteer
for service as teachers in the China
Mission.

Collect for Those Suffering Persecution

GRANT, O Lord, that in all their suf-
ferings here upon earth for the
testimony of Thy truth, Thy servants
may steadfastly look up to Heaven, and
by faith behold the glory that shall be
revealed; and, being filled with the Holy
Ghost, may learn to love and bless their
persecutors by the example of Thy first
martyr, Saint Stephen, who prayed for

his murderers to Thee, O blessed Jesus,
Who standest at the right hand of God
to succour all those who suffer for Thee,
our only Mediator and Advocate. *Amen.*

Collect for Needed Volunteers

O GOD, Who givest to Thy servants
according to Thy good pleasure
the desire and the power of doing good;
Vouchsafe to hear our humble prayers
and make known to those who best can
serve Thee in the missionary fields the
special service to which Thou callest
them: so having embraced it by Thy in-
spiration and being aided by Thy grace,
they may be sustained in all trials and
guided in all difficulties, until they at-
tain to the land of everlasting life. We
ask this through the merits of Jesus
Christ our Lord. *Amen.*

Missionary Lessons of the Second Sunday after Easter

The Collect:—Prayer for grace to fol-
low the example of our Lord's most holy
life, the Shepherd of souls of men.

The Epistle. I. St. Peter ii., 19-25:—
The example of patience in suffering.
Our Lord in midst of suffering and re-
viling bore our sins in His own body on
the tree; His Gospel now in heathen
lands is proclaimed in midst of misun-
derstandings, prejudices, subtle persecu-
tions and threatened violence; those who
speak in His name must patiently share
in His sufferings, if they would share
in His final victory.

The Gospel. *St. John x., 11-16:—The
example of self-consecration in service.
The Good Shepherd comes at early
dawn to call His sheep and lead
them out; through the day He stays
with them, and provides both food
and shelter for the sheep; at nightfall He
lays down His life to save them. So must
a missionary life be begun and continued,
and ended in Christ, obedient to early
vocation, faithful and patient through
the heat of the day, loyal and persevering
at any cost unto the end.

THE WOMAN'S AUXILIARY

To the Board of Missions

The April Conference of General and Diocesan Officers

THE officers met in unusually full numbers and large representation for their conference, April 19th.

Miss Taylor, secretary of the Southern Virginia branch, presided. Before the roll call Chaplain Pierce, of the Army, was introduced and spoke of the possibilities and hopes for Church work in the Philippines, and of woman's work in that mission field. On calling the roll the following dioceses were found to be represented: Connecticut, by three officers; Long Island, four; Maryland, one; Nebraska, one; Newark, six (one Junior); New York, nine (one Junior); Pennsylvania, four; Rhode Island, two; Salt Lake, one; Southern Virginia, one; Virginia, one; eleven dioceses, by thirty-three officers.

The Secretary then introduced to the conference Miss Elwin, of the English Church Missionary Society, from Shanghai, whose father has worked for over thirty years in China; Mrs. Kuhring, of Toronto, a delegate from the Church Missionary Society in Canada to the Foreign Missionary Conference; and Miss Robinson, of New York, who leaves directly to help Miss Thackara as trained nurse in the Indian hospital at Fort Defiance, Arizona.

Mrs. Kuhring gave a very interesting and suggestive account of the Girls' Auxiliary in which she is interested, and which comprises the girls outgrowing the Juniors. The idea with these girls is that their sense of personal responsibility should be developed. As many of them as possible are given office, as vice-president, corresponding secretary, recording secretary, treasurer, Dorcas secretary,

box secretary, pledge secretary, under some older woman who serves as president. This girls' branch has its own delegates to meetings of the Woman's Auxiliary, and reports through that Auxiliary, and not through the Junior Department.

The Secretary made a brief report, announcing that, up to date, \$340.25 had been received for the Easter gift, and calling attention to blanks and sets of printed questions prepared to send to the branches, in view of the annual report of the Auxiliary in the autumn. These, it is hoped the secretaries and treasurers will fill out and return as soon as possible.

The Honorary Secretary made a final report upon the preparations for the Foreign Missionary Conference and Exhibit, and read the full list of women delegates appointed by the Board of Managers and the substitutes in place of those unable to serve. She also presented the short paper prepared by Mrs. Francis on our "Training-school for Bible-women in Japan," printed elsewhere in this magazine.

The Chairman of the Committee on Missionary Study reported a useful meeting of the committee held that morning.

Reports of study classes were made by officers from Connecticut, Maryland, Nebraska and New York, and of two drawing-room meetings, by an officer of the Rhode Island branch. The Juniors of New York exhibited a copy of their Missionary Chart of the World, to which attention was called in the April SPIRIT OF MISSIONS. The meeting was prolonged beyond its usual time, to hear from the officers of the sister dioceses of Virginia

and Southern Virginia, who for many years have engaged, side by side, in the work of the Auxiliary.

And so, reluctantly, closed the last conference of the present season, pronounced by one officer of the New York branch as most interesting and stimulating to herself in the inspiration of the meeting of workers from many and distant places, stirred by the same interest to the same endeavor. We gladly repeat her opinion for the encouragement of feeble branches, that they may rejoice in this assurance that they, by the example of a sure faith and sturdy courage, strengthen the strong.

The Training-school for Bible-Women in Osaka

BY KATE STEVENS FRANCIS

SOMETHING more than fifteen years ago a young Boston girl became interested in missions. Her love and pity went out to the heathen souls lying in darkness, and she longed to do something for them.

But what could she do? She was neither rich, nor clever, nor learned, only a plain girl in a commonplace home. But she was devoted to the Master, and to the Church, for His sake; and for love which counts not the cost, there is ever a way. The call came for workers to go forth in the Master's Name. "I am here; send me," she said. The offering was accepted, and she went to Japan as a missionary to do what she could.

I shall not dwell on the first years of preparation, as I want to tell only of that part of her life which was connected with our Training-school for Bible-women; for the history of those years is the history of the school, while any account of the founding and developments of the school must be the life story of Mary Mailes, so close was the association of the woman and the work.

In a plain foreign house on the concession in Osaka the school was started. It had a simple chapel with an altar and

an organ—a quiet place for the devotions of the house inmates—Foreign reception and class room, Miss Mailes's own apartments, and a Japanese dormitory, where the students lived in native fashion, doing their own cooking and washing.

It was always a small school of not more than seven pupils, for its aim was to develop a band of workers who, not in matters intellectual only, but in the spiritual life as well, could help the Japanese women of the Church to realize what is the true type of womanhood when transformed by the love of Christ. And this could be done by direct personal influence only. It needed a Foreign woman who would empty herself of her own prejudices and preferences for the Japanese, so that their lives might touch hers at every point, and be moulded to her ideals of purity, devotion and love.

This was, I think, the secret of the success of the work of Mary Mailes, of whom a native woman said when she died, "The Japanese thought of her as a mother."

Besides the study of the Bible and the Prayer Book, of Church doctrine and history, there was the daily object lesson of a Christian woman striving to lead a Christian life. And on this pattern their lives were framed. They called her the "Mother Mary," and with true motherly solicitude she watched and directed her charges, guiding, warning, rebuking, but always in gentleness and love.

It is no wonder that work done in such a spirit was blessed, nor that, at the end of the four years spent in study, in practical work of teaching Bible-classes, in parish visiting, and in accompanying Miss Mailes on her missionary journeys through the country, when the seven inmates of the Bible School left the home and went out to labor in the Church as auxiliary workers to the clergy, they went as earnest, faithful Christians, with an influence for good which can never be reckoned here.

Speaking of one of them, Bishop McKim says, "She is an energetic, intelligent, faithful Christian woman who has given her life to the women of her country in God's service. She is one of the finest characters I have met in Jap an

It was a beautiful reward, the privilege of giving seven spiritual daughters to the Church, for the work of those four years; and it was Miss Mailes's life work really, for she was never strong after that, and has now gone to her reward.

And the work is still going on, as God's work does when He calls the workers. Though "the Mother Mary" is no longer at her post, the Training-school has developed along the lines she planned, and with much of her spirit. It has never been a largeschool. At one stage of its existence, when it was located in Tokyo, and I was personally connected with it, thirteen women were in training, but more often the number has been smaller.

It is back in Osaka now, with Kimurasan, Miss Mailes's efficient helper, as its woman principal, the spiritual oversight being taken by Bishop Williams. For all these years its original aim has been striven for—to fit the women of Japan to labor for the conversion of their own sisters, and for the upbuilding of the native Church. The work is theirs and theirs only. Foreigners can never enter into the homes and lives of the people as the Japanese can. But the native women are timid and yielding, and it is only through intercourse with foreigners that they learn the steadiness and courage which will enable them boldly to rebuke vice, and to withstand to the face him that ought to be blamed. In these few moments one must be content with giving the principles and scope of any work which is discussed. There are many incidents which otherwise might be given of dissolute homes visited, little children and women taught the way of life, of services brightened by the Bible-woman's music, and the little chapel made fair by her love and devotion. One can judge somewhat of an educational system from its effect on those who take advantage of it, and I can say with all sincerity that among the holy women I have known in various lands, among those who are faithful in prayer, zealous to study and to teach the Book of God, who are willing to endure suffering and privation for Christ's sake, and who try with love

and single-mindedness to follow in His steps, I most surely reckon some of the Bible-women of Japan.

Some time ago an appeal was made by Bishop McKim for a worker from home to take charge of the Bible-school, but so far no one has volunteered for the position. One feels there surely are women at home who, if they realized the wideness of this responsibility, would leave whatever Church work they are doing here for the sake of a need so pressing. It is a work of special hardness perhaps, but also of special privilege and special opportunity. To influence those who are to influence many souls, to train those who will leave a mark in the future of a national Church, to help to develop a character which may become a type of womanhood in one of the great nations of the earth—surely it is no small claim which we are refusing because the land is far, and the cost of the sacrifice is greater than we can pay.

A Teacher for Cape Mount

IN a letter dated February 20th, Miss Woodruff writes that, as Miss Radcliffe is likely soon to return home on account of ill-health, another teacher will be needed at Cape Mount to supply her place. "We think," Miss Woodruff says, "a kindergartner might do a great deal with the children. Will it be very difficult to find one? If not a kindergartner, a teacher for older girls. Cietta does very well with the little ones, and has the advantage of being able to speak to them in their own language. Do try to find some one for us, who is good and kind, and a real teacher. Arabella (one of Mrs. Brierley's girls) who helped us, superintending our kitchen, died only a short time before my return. We feel her death very much, and we are left without any efficient help, having only our schoolgirls; but they are doing pretty well. We all appreciate the new gifts to the school. The organs are a great pleasure, too."



THE ANVIK SAW-MILL

From October to Christmas Eve

From Mr. Chapman's Journal

New School Girls

THE *Power* brought us eight girls from the Tanana, including Laura, Bell, and Annie. They seem very happy. Miss Proebstel had them all straightened out by night, and beds made for several of them. The children have all been very nice, and the answers in school are refreshingly prompt and clear. There are so many girls, that when they are all running around the room, nobody can safely go through it, so they have to sit in two lines, facing each other, while they sew or sing.

A Good Sunday

The large bud on top of the rosebush has blossomed, and, with the two others branching near it, made a beautiful altar bouquet yesterday. It was a good Sunday. The service was well attended, and the responses never so hearty. Isaac had a large class of native people.

Six white men came in the other day, and now comes the *Siesta's* six, making us quite a party.

Bibles in the Klondike

I had some copies of the New Testament given me for distribution, and I have offered them repeatedly, but frequently to find that the Bible had been brought from home. This is a feature of the history of the Klondike that one does not see in the papers. It is well for us to remember that there is more secret good than we can possibly measure.

Game: Our Daily Bread

Game is very abundant this year, and especially grouse. Rabbits are also being taken, and I hope they will stay during the winter. The different seasons vary much in this respect. It is often the case, that when there is a scanty supply of fish in the *caches*, game is abundant in the woods. So our needs are supplied, and I continually remind the natives when they become apprehensive, that a bountiful Father has kept them alive to this day. It relieves my anxiety to do so, and I trust it inspires them with hope,

Sunday Cheer Again

Yesterday, October 22d, again was a refreshing Sunday. The young men, who had been working all the week, were all present at service in the morning, and most of them in the afternoon also. This surprised me, as I thought that the temptation to go hunting would have proved a strong one, grouse being very abundant. Nearly all the white population was also present, and the church was well filled. I was glad to hear clear and general responses, more so than at any time that I can remember.

The Sawmill

Our mission family now numbers twenty-one. It is late in the season, but as I write I hear the saw singing through the wood. At this season last year we had only a few cords of wood on hand. This year we are fore-handed. On Thurs-

day the sawyer cut fourteen cords of dry spruce. The scene was such an interesting one this morning, that I photographed it. You can see the new guest-house off to the left.

Not so many white men are wintering here as last year, and those who are here are mostly old acquaintances and good neighbors.

Medical Missionary Work

December 24th. Last week I was treating three patients for pneumonia, three for bleeding at the lungs, when news came that Mr. Simul (one of the white men eight miles below) was laid up with inflammatory rheumatism, and with Mr. Van Note's sickness it seemed as though the horizon were about clouded enough, when Ticknor (a native) came with a mob following him, to have me attend to a wound, which, after all, and to my great relief, proved to be a mere scratch.

The Women of Aomori, and What Is Being Done for Them

TO our great regret, we have been obliged, this spring, to receive back to her home in this country Miss Irene Mann, who has been forced by ill-health to retire from her work in Japan. In February, 1896, Miss Mann reached Tokyo, where she hoped to be able to spend the first months of her missionary life in quiet study of the language; but Miss Suthon had just left Aomori on her holiday, so that as soon as the snow blockade of the railroads had been raised, Miss Mann made the trip of 470 miles to the north. At Aomori she found the Rev. Mr. and Mrs. Chappell, our only missionaries in a city of 25,000 people, containing sixty Christians. Ignorant of the Japanese language and customs, Miss Mann had to begin her solitary housekeeping, with a servant who knew no more of English than she of Japanese. Without waiting to rest from her journey, she at once took up her work amidst these new and strange

conditions, studying the language four hours a day, instructing a class of young men in English and organizing a class of girls. She did her full share of work in the Mission Sunday-school, started a woman's society, opened an industrial-school which soon came to be patronized by the better class of people, thus introducing her into the homes of the pupils and extending her Christian usefulness. The school was started as a method for increasing the opportunities for evangelistic work among women. At one time it contained forty-two pupils, twenty-three of whom supported themselves by the work they did in the school. All but a very few paid a small fee. The non-paying scholars were chiefly Christians unable to bear even a small expense. One of them was a deaf-mute of thirteen. After a year's instruction this child became so skilful with her needle that she could make the usual Japanese garments as well as anyone, and thus acquired an

MISS MANN'S SCHOOL, AT AOMORI



honorable method of self-support. Among all the pupils no one was brighter or happier than she.

Miss Inabi was head teacher of the school and Mrs. Sasaki the Bible-woman. They worked loyally with Miss Mann to give Christian instruction, including a study of the life of our Lord, followed by a study of the parables and miracles. Miss Mann determined that no pupil should leave the school without a fair knowledge of the essentials of Christianity. Before long she was able to report a service held by a native priest and attended by about seventy-five women. During all this time, occupied as she was with manifold duties, she worked so successfully at the language that, after two years and a half, she was able to visit without an interpreter and could understand general conversation fairly well.

Soon after her arrival in Japan, Miss Mann joined the Red Cross Society, and rendered valuable help in receiving the sick and wounded soldiers returning from the war with China, which had ended a few months before. Her action in this respect was greatly appreciated and was commented upon by the Japanese press, while the wives of some of the highest officials in the Government called upon her. Another door was thus opened for the extension of Christian influence.

Under Miss Mann's direction a branch of the Auxiliary was organized, to which all the Christian women in the Mission belong, and which is now working for the mission of the *Nippon Sei Ko Kwai* in Formosa.

During the last year Miss Mann has suffered long months of pain and weakness, spending part of the time in Tokyo and part in Yokohama. We hope that her return home and a prolonged rest may give her new health and strength.

Meanwhile Miss Babcock remains at work in Aomori, and on March 19th writes us:

"I go on my evangelistic trips alone now. I write out my little talks to the women in English; my teacher then translates them into Japanese, and I rewrite them, using the Roman letters for the Japanese words, and at my

meetings I read them to the women. Although the women have said again and again that they understood me, still it never seemed that it could be so. Last week, however, after my talk, I heard the women discussing what I had said, and I was really pleased to find out that they had understood me. I hope by another year to be able to write my talks in Japanese, and have my teacher simply correct them.

"The night-school seems to be flourishing. Miss Wall and I each teach two evenings in the week. Miss Wall also has the afternoon classes. I have a Sunday afternoon Bible-class. We have a small Sunday-school meeting before the Bible-class. I borrowed a roll of those Bible Lesson Pictures which were sent to Mr. Madeley. It was the first quarter for 1899. Do you think that the second quarter could be sent to me? I wish to give the children consecutive lessons, but it is impossible to do so without some picture helps. I have some sets of small cards given me by Miss Mann. I should like some more if I could get them. *

"The sewing-school since Miss Mann's illness has been under my care. I believe she had hoped to add the teaching of a certain ceremony to the course in order to gain the wives of the better class of people, and thus make the school a channel for more direct evangelistic work. I think her hope will be fulfilled in the near future.

"I must give some talks to the Woman's Auxiliary. Could you furnish me with any leaflets or sources of information suitable to that subject?"

To Study Classes

WE would give notice to those interested in preparing courses of missionary study for next season, that there are several such courses at the Missions House, which can be loaned to help in drawing up similar schemes of study. Apply to the Secretary of the Woman's Auxiliary.

* The Secretary will furnish further information.

The Sendai Church

THOSE members of the Auxiliary who are interested in building the church for the Sendai mission, will like to hear that our missionaries there are made very happy by the fact that we at home are taking this share in their work, and feel cheered, in circumstances not always encouraging, by our practical sympathy.

Mrs. Jefferys, with four children to care for, and not very good health, since Miss McRae's return to England has had to "wrestle on alone" with the woman's work and the various classes. The Auxiliary, whose earnest appeal made through Miss McRae awakened our interest in the church building, continues working quietly and faithfully; and even when Mrs. Jefferys is too ill to meet with them, the sound of the old, familiar hymns sung by them in the mission house finds its way to her ears.

The discouragement which besets so many parish priests at home, in the removal to other places of earnest members of their flock, is known to Mr. Jefferys also. Eighteen communicants have left Sendai during the last year, and the congregations are smaller, in consequence. But those who remain are faithful and earnest, and during Lent attended the daily service very well, some of them walking a mile and a half through the cold wind and the snow to attend a seven o'clock service in the morning. Such signs of their devotion bring the missionary good cheer.

We were asked to give \$3,000 for this church at Sendai. Up to April 17th, \$521.43 only have been received. We hope that between now and August every branch of the Auxiliary, which has not already done so, will make some gift toward this object.

Suggestions for Missionary Exhibits

THE (English) Church Missionary Society publishes a useful manual for Stewards at Missionary Loan Exhibitions. It can be obtained through

any Church bookstore. It is fully illustrated, and clearly explains the best methods of arranging the halls and courts of a Missionary Exhibit, including a Medical Missions Court, a Book-stall and a Free Literature Stall. It gives careful directions to those who are to be in charge as Heads of Courts and helpers, under five headings:

1. Secure some knowledge of each mission.
2. Be fresh to each person.
3. Always be present when a missionary is speaking.
4. Specially show curios to the young.
5. Remember the object of the whole undertaking.

Who Has Them?

THE Chicago Branch wishes to complete its file of THE SPIRIT OF MISSIONS. The following numbers are needed:

1841. February, March, April, July, October, November.

1849. April, June, September.

1857. February, April, June.

1858. January, February, March, April, May, August, October.

1859. March, May, June, July, August, September.

1860. April, May, June, July, September, October, November, December.

1861. Need all except February.

1862. " " March.

1863. " " April, August.

1864. All the numbers missing.

1865. " " "

1866. " " "

The Branch would also like to have Volumes II. (1834), and III. (1835), of *The Missionary Record*. Will those who can supply any of the numbers named above communicate with the Secretary of the Library Committee, Miss M. L. Banks, 245 Leavitt Street, Chicago.

An exceptional opportunity is offered to secure a file of THE SPIRIT OF MISSIONS from its first issue, complete with the exception of about thirty numbers. The file includes thirty bound volumes. Any one desiring further information should address the Secretary of the Woman's Auxiliary.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published:

Alaska: The Rev. W. M. Partridge, 18 Sunset Street, Roxbury, Boston, Mass.
Mrs. J. L. Prevost, 395 Park Place, Brooklyn, N. Y.
Mrs. Demonet, 395 Park Place, Brooklyn.

Salt Lake: The Rev. Ellis Bishop. Address the Corresponding Secretary, 281 Fourth Avenue, New York.
Miss S. J. Elliott, 204 East 16th Street, New York.

South Dakota: The Rev. A. B. Clark, 281 Fourth Avenue, New York.

China: The Rev. J. Addison Ingle. Address the Corresponding Secretary, 281 Fourth Avenue, New York.

Japan: The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y.
The Rev. Dr. I. H. Correll. Address the Corresponding Secretary, 281 Fourth Avenue, New York.
The Rev. E. R. Woodman, Box 315, Morgan Park, Ill.

Palestine, and Uganda: The Rev. C. T. Wilson, of the Church Missionary Society (England). Address the Corresponding Secretary, 281 Fourth Avenue, New York.

General Missions: Eugene Stock, Esq., Editorial Secretary of the Church Missionary Society (England). Address the Corresponding Secretary, 281 Fourth Avenue, New York.

Publications Received

The Macmillan Company, New York

A Short History of the Church in Great Britain. By the Rev. W. H. Hutton, B.D. \$1.00.

The Crown of Christ. By the Rev. R. E. Hutton. \$2.00.

Thomas Whittaker, New York

Personal Religious Life in the Ministry. By F. D. Huntington, S.T.D., LL.D., L.H.D. 75 cents.

The Chief Things. By the Rev. A. W. Snyder. \$1.00.

The State and the Church. By William Prall, Ph.D., LL.B., S.T.D. \$1.25.

Longmans, Green, & Company, New York

An Essay Towards Faith. By Wilford L. Robbins, D.D. \$1 00.



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And of Thine own have we given Thee.

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With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from March 1st, to April 1st, 1900:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALBANY—\$156.47		<i>Helena</i> —St. John's, Wo. Aux., Domestic and Foreign.....	4 25
<i>Albany</i> —All Saints', Junior Aux., through Wo. Aux., for Arizona, 50 cts.; Boise, \$1; New Mexico, \$1; Oklahoma, \$1; Spokane, \$1; Western Texas, \$1.....	5 50	<i>Marianna</i> —St. Andrew's, Domestic and Foreign.....	3 30
<i>Trinity Church, Wo. Aux., Duluth, \$2; Laramie, \$2; Montana, \$2; South Dakota, \$2; Sp. for Miss Carter's lace-teachers, Minnesota, \$1.....</i>	9 00	CALIFORNIA—\$139.40	
<i>Athens</i> —W. A. M., General.....	1 00	<i>Oakland</i> —St. Paul's, "A Member," General	100 00
<i>Ballston Spa</i> —Christ Church, Wo. Aux., for New Mexico, \$1; Oklahoma, \$1; Alaska, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$1.....	4 00	<i>San Francisco</i> —St. Luke's, Sp. for Bishop Leonard, Salt Lake	24 10
<i>Caldwell</i> —St. James's, Colored, \$6.35; Domestic and Foreign, \$4.90.....	11 28	<i>San Mateo</i> —Chapel of St. Matthew's School, General.....	2 15
<i>Duanesburgh</i> —Christ Church, Mrs. Featherstonhaugh, Wo. Aux., for Spokane..	3 00	<i>Santa Cruz</i> —Calvary, Domestic, \$10.67; Foreign, \$2.48.....	13 15
<i>East Springfield</i> —St. Paul's, Wo. Aux., for Laramie, \$1; Sacramento, \$1; Spokane, \$1; Western Texas, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$2.....	6 00	CENTRAL NEW YORK—\$132.11	
<i>Lansingburgh</i> —Trinity Church, Foreign..	21 18	<i>Binghamton</i> —Christ Church, Indian.....	8 06
<i>Morris</i> —Zion, Junior Aux., through Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota.....	1 00	<i>Manlius</i> —St. John's School, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	5 00
<i>Palenville</i> —Gloria Dei, Wo. Aux., for Spokane, \$1; Boise, \$1; North Dakota, \$1; Sacramento, \$1.....	4 00	<i>Owego</i> —St. Paul's, Wo. Aux., Sp. for Domestic Contingent Fund.....	12 00
<i>Port Henry</i> —Christ Church, General.....	3 41	<i>Oxford</i> —St. Paul's, Sp. for Mexico.....	20 00
<i>Troy</i> —Holy Cross, Domestic.....	50 10	<i>Syracuse</i> —St. John's, "Marcella," Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	25
St. John's, Sp. for Bishop Morrison, Duluth	30 00	Church of the Saviour, Dr. Frederick Hooker, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	10 00
St. Paul's, Girls' Friendly Society, Wo. Aux., for Arizona, \$1; Spokane, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$1.....	3 00	<i>Utica</i> —St. Andrew's, Foreign.....	1 80
<i>Walton</i> —Christ Church, Wo. Aux., for Spokane, \$2; Asheville, \$1; Mrs. Lockwood, Wo. Aux., for Spokane, \$1.	4 00	<i>Miscellaneous</i> —Junior Aux., Sp. for Miss Sabine, Alaska, \$25; Sp. for church at Sendai, Japan, \$50.....	75 00
ARKANSAS—\$16.85		CENTRAL PENNSYLVANIA—\$359.39	
<i>Forest City</i> —Church of the Good Shepherd (of which Wo. Aux., \$3.25), Domestic and Foreign.....	9 30	<i>Altoona</i> —Mrs. Thomas C. O'Neill, Sp. for starving people in India.....	10 00
		<i>Drifton</i> —St. James's, Domestic.....	106 04
		<i>Lancaster</i> —Christopher Greaves, Colored, \$1.50; Sp. for Cuba, \$1.50.....	3 00
		<i>Scranton</i> —Church of the Good Shepherd, Domestic, \$60; Indian, \$17; Colored, \$47; Foreign, \$90.....	214 00
		<i>Williamsport</i> —Christ Church, General....	26 35
		CHICAGO—\$113.00	
		<i>Chicago</i> —All Angels', Deaf-Mute Mission, General.....	3 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

"L," for "Williams" scholarship, St. John's Mission, Cape Mount, Africa, \$40; "Williams" scholarship, St. John's College, Shanghai, China, \$70...		110 00
COLORADO—\$11.71		
Denver—St. John's Cathedral, Foreign....	5 00	
St. Mark's, S. S. Aux., Indian.....	3 00	
Evergreen—Transfiguration S. S., Lenten Offering, 1899, General.....	3 71	
CONNECTICUT—\$1,099.41		
Abington—Church of the Messiah, Colored.....	61	
Easton—Christ Church, Domestic, \$5; Foreign, \$5.....	10 00	
Gulford—Christ Church, Foreign.....	20 00	
Harford—Christ Church, Foreign.....	38 00	
Meriden—St. Andrew's, Foreign.....	23 10	
New Haven—St. Paul's, Domestic (of which estate of Miss M. E. Baldwin, \$15.50).....	92 50	
Trinity Church, Domestic (of which "Three Mite-chests," \$10.35), \$127.88; Foreign, \$56.87.....	184 75	
Norwich—Christ Church, Domestic, \$40; Foreign, \$20.....	60 00	
Pomfret—Christ Church, Colored.....	7 92	
Mrs. L. L. White, through St. Augustine's League, Sp. for completion of St. Cyprian's Church, St. Augustine, Florida.....	500 00	
Southport—Trinity Church, Domestic, \$10; Foreign, \$31.65.....	31 65	
Stafford Springs—Grace, General.....	60	
Stamford—St. John's, Indian, \$32.13; Rev. Charles M. Addison, Sp. for Swedish churches in Minnesota, \$50.....	82 13	
Taftville—St. Paul's, General.....	2 00	
Warehouse Point—St. John's, Foreign.....	35 46	
Westbrook—St. Paul's Chapel, General....	2 39	
Miscellaneous—Union Missionary Meeting of St. Mark's Church, New Britain; St. Paul's Church, Southington; Trinity Church, Bristol; Church of Our Saviour, Plainville, and St. John's Church, Forestville, General.....	8 30	
DALLAS—\$26.20		
Comanche—"A Friend," General.....	6 00	
Dallas—St. Matthew's Cathedral, Domestic and Foreign.....	10 20	
Fort Worth—St. Andrew's, Wo. Aux., Sp. for building church at Sendai, Japan..	10 00	
DELAWARE—\$100.22		
Newark—Mrs. S. M. Curtis, for Rev. Mr. Forrester's salary, Mexico.....	25 00	
New Castle—Immanuel Church, "A Friend," Domestic and Foreign.....	10 00	
Wilmington—St. Andrew's, Domestic and Foreign.....	42 87	
Trinity Church, Foreign.....	22 35	
EAST CAROLINA—\$38.00		
Wilmington—St. Mark's, Foreign.....	3 00	
Miscellaneous—Branch Wo. Aux., Sp. for Bishop McKim, Japan, for education of Tomita San, \$25; Sp. for Mrs. J. L. Patton, Japan, for use in her work among women, \$10.....	35 00	
EASTON—\$7.02		
Kent Co.—Shrewsbury Parish, Wo. Aux., Sp. for Bishop Rowe, for Indian Missions, Alaska.....	5 00	
North Kent Parish, General.....	2 02	
FLORIDA—\$32.87		
Gainesville—Babies' Aux., Domestic, \$8.10; Foreign, \$3.10.....	16 20	
St. Augustine—Trinity Church, General....	16 67	
FOND DU LAC—\$10.00		
Amherst—St. Olaf's Guild, Sp. for famine sufferers in India.....	10 00	
GEORGIA—\$112.19		
Atlanta—St. Luke's S. S., Infant-class, Sp. for scholarship in Mr. Osuga's Orphanage, Japan.....	2 00	
Through Wo. Aux., Sp. for Domestic Contingent Fund.....	22 00	
Frederica—Christ Church, Domestic, \$2; Foreign, \$3.19.....	5 19	
Savannah—Christ Church, Wo. Aux., for "Bishop Elliott" scholarship, Boone School, Wuchang, China, \$40; for "Isabel C. Habersham" scholarship, St. Mary's Hall, Shanghai, China, \$40; "A Member," through Connecticut Branch Guild of St. Barnabas, Sp. for St. Luke's Hospital, Shanghai, China, \$3.....	83 00	
INDIANA—\$83.78		
Indianapolis—Christ Church, General....	20 00	
St. Paul's, General.....	31 23	
Muncie—Grace, General.....	16 00	
Terre Haute—St. Luke's, Foreign.....	4 00	
Miscellaneous—The Rt. Rev. J. M. Francis, D.D., Sp. for Rev. W. F. Madeley, Hiro-saki, Japan, for book store.....	12 50	
IOWA—\$21.80		
Lyons—Grace, Domestic.....	5 30	
Miscellaneous—Branch Wo. Aux., for salary of Miss Babcock, Japan.....	16 50	
KANSAS—\$16.00		
Burlington—"J. M. R.," General.....	10 00	
Leavenworth—Miss Julia Goodfellow, Sp. for Chaplain Pierce's work, Manila....	1 00	
Manhattan—St. Paul's, General.....	5 00	
KENTUCKY—\$55.55		
Fulton—Trinity Church, General.....	1 25	
Louisville—"Mr. R. A. Robinson, Sp. for famine sufferers, India.....	25 00	
Mr. Chas. H. Pettet, for "Wm. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	
Paducah—Wo. Aux., General.....	4 30	
LEXINGTON—\$41.00		
Lexington—Christ Church Cathedral, Foreign.....	36 00	
Chapel of the Good Shepherd, General..	5 00	
LONG ISLAND—\$841.93		
Amityville—St. Mary's Mission, General...	1 12	
Brooklyn—Grace, Wo. Aux., Sp. for current expenses, St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for current expenses, St. Paul's School, Lawrenceville, Southern Virginia, \$50. Church of the Messiah, "A Member," Sp. for Bishop Wells, Spokane, for support of clergy.....	5 00	
St. Ann's, Wo. Aux., Sp. for "Mary A. Ludlow" scholarship, Boise.....	40 00	
Mr. Wm. G. Low, Sp. for saw-mill which Mr. Selden has bought, \$250; for two scholarships at Anvik, Alaska, \$200....	450 00	
Miss E. L. Richardson, Sp. for Chaplain Pierce's work, Manila.....	1 00	
Garden City—Cathedral of the Incarnation, Colored.....	14 14	
Elmhurst (Newtown)—St. James's, Foreign, \$68.67; Wo. Aux., for Widows' and Orphans' Fund, Foreign, \$15.....	78 67	
Roslyn—Trinity Church, Domestic, \$5; Foreign, \$5.....	10 00	
Yaphank—St. Andrew's, General.....	2 00	
Miscellaneous—Branch Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$40; Sp. for Bishop Morris's Clergy Fund, Oregon, \$100.....	140 00	
LOS ANGELES—\$3.00		
San Bernardino—Wo. Aux., Sp. for church, Sendai, Japan.....	3 00	
San Diego—Wo. Aux., General.....	5 00	
LOUISIANA—\$58.10		
New Orleans—Annunciation, Wo. Aux., C. M. Pritchard Memorial, for Miss		

Suthon's salary, Japan.....	2 00	Marblehead—St. Michael's, Domestic, \$3.70; Colored, \$2.39.....	6 09
St. Paul's, Wo. Aux., General, \$15.55; C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$23.55.....	39 10	Milford—Trinity Church, Foreign.....	5 13
Trinity Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	5 00	Newton (West and Auburndale)—Church of the Messiah, Colored.....	9 50
Smithland—St. Stephen's, Domestic and Foreign.....	5 00	Northampton—St. John's S. S., Wo. Aux., General.....	2 15
Miscellaneous—"A Tithe," General.....	7 00	Salem—St. Peter's, Foreign.....	15 00
MAINE—\$20.82		Stockbridge—St. Paul's, for "Phillips Brooks" scholarship, St. Paul's School, South Dakota, \$60; Domestic, \$10; Foreign, \$5.....	75 00
Augusta—St. Mark's, General.....	19 82	Taunton—St. Thomas's, Domestic, \$90; Colored, \$31.42; Indian, \$12.50; Foreign, \$95.50; S. S., Domestic, \$10; Foreign, \$10.....	249 42
Thomaston—St. John Baptist, General....	1 00	Watertown—Church of the Good Shepherd, Sp. for Hankow Mission, China... 4 00	
MARYLAND—\$708.88		Wilkinsonville—St. John's, Foreign.....	2 50
Baltimore—Christ Church, Wo. Aux., Sp. towards purchasing an organ for Rev. J. C. Ambler, Japan, \$10; Sp. for building church at Sendai, Japan, \$5; S. S., for "Christ Church Sunday school" scholarship, Boone School, Wuchang, China, \$40; Sp. for scholarship, St. Mark's School, Salt Lake, \$40.....	95 00	Miscellaneous—Branch Wo. Aux., Sp. for Mexico, \$21; Sp. for M. J. Hooker Memorial Annex, Mexico, 60 cts.; Sp. for Brazil, \$5; Sp. for Chaplain Pierce's work, Manila, \$11.50; for Haiti, \$2.....	40 00
Emmanuel Church, Domestic, \$100; Foreign, \$150; for salary of Mr. Kinney, South Dakota, \$50; Miss Vinton, Sp. for needs, Alaska, \$5.....	305 00	MICHIGAN—\$362.00	
Holy Trinity Church, Domestic and Foreign.....	7 25	Ann Arbor—St. Andrew's, Domestic and Foreign, \$75; Wo. Aux., for Miss Bull's salary, Japan, \$10; Sp. for "Ann Arbor" scholarship, St. Mary's Orphanage, Shanghai, China, \$20; for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5; Sp. for "Jos. H. Johnson" scholarship, Mexico, \$2.50.....	112 50
St. Bartholomew's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, for All Saints' Hospital, South McAlester.....	10 00	Bay City—Trinity Church, Wo. Aux., Alaska.....	15 00
St. George's, Domestic, \$8.75; Foreign, \$7.....	15 75	Detroit—Christ Church, Domestic, \$125; Foreign, \$60.....	185 00
St. Paul's, "In Memoriam L. C. A.," Domestic.....	5 00	Flint—St. Paul's, Wo. Aux., for Alaska, \$10; Sp. for Rowland Hall, Salt Lake City, Utah, \$5.....	15 00
H. Hills, Jr., General.....	5 00	Grosse Isle—Wo. Aux., for Alaska, \$5; Sp. for Hoffman Hall, Tennessee, \$7.50; Sp. for Rowland Hall, Salt Lake City, Utah, \$5.....	17 50
Mothers' Mission, Sp. for enlargement of St. Agnes's School, Kyoto, Japan....	5 00	Ypsilanti—St. Luke's, Wo. Aux., for Alaska, \$10; Marquette, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	17 00
Baltimore Co. (Catonsville)—St. Timothy's, Wo. Aux., Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1; Foreign Committee, Foreign, \$10; Sp. for Rev. Mr. Ingle, for work in China, \$135.....	149 00	MILWAUKEE—\$9.00	
(Huntington)—St. John's, Foreign.....	7 00	Lodi—Mr. Peter Richards, Sp. for Brazil, \$1; Sp. for Mexico, \$1; Foreign, \$2....	4 00
(Towson)—Trinity Church, Domestic and Foreign.....	67 23	Milwaukee Co.—National Home, Mrs. Chas. Hoffman, \$1.25, John R. Mackie, \$1.25, Rev. E. P. Wright, \$2.50, General.....	5 00
Frederick Co. (Frederick)—All Saints', Wo. Aux., five-cent offering, Indian, \$8.75; Foreign, \$11.25; Sp. for Mexico, \$8.25.....	24 25	MINNESOTA—\$43.22	
Washington Co.—Antietam Parish, St. Mark's, General.....	1 66	Hastings—St. Luke's, Sp. for Bishop Edsall, North Dakota.....	10 00
(Smithsburg)—St. Ann's, Domestic, 74 cts.; Foreign, \$1.....	1 74	Minneapolis—Holy Innocents', Colored....	50
Miscellaneous—Branch Wo. Aux., Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	10 00	St. Paul—Christ Church S. S., Wo. Aux., for "Alice Ives Gilman" scholarship, St. John's Mission, Cape Mount, Africa	25 00
MASSACHUSETTS—\$14,005.97		St. James's, General.....	2 72
Boston—Emmanuel Church, Domestic....	1,000 00	St. Peter—Holy Communion, Dr. J. W. Daniels, General.....	5 00
(Dorchester)—St. Mary's, Domestic, \$22.14; Foreign, \$70.82.....	92 96	MISSISSIPPI—\$27.20	
Trinity Church, Foreign.....	2,356 88	Blanton—Wm. W. Moore, General.....	20 00
William S. Eaton, In memory of his father, Rev. Asa Eaton, D.D., Rector of Christ Church, Boston, from 1803 to 1829, face value of bonds turned over, Domestic, \$5,000; In memory of his brother, Theodore A. Eaton, Rector of St. Clement's Church, New York, obit April 7th, 1893, face value of bonds turned over, Foreign, \$5,000.....	10,000 00	Brandon—St. Luke's, General.....	2 20
Cambridge—St. John's Memorial Chapel, "E. M.," General, \$2; Wo. Aux., Indian, \$2; for "George Zabriskie Gray" scholarship, St. Paul's School, South Dakota, \$60.....	64 00	Natchez—Trinity Church, Mrs. Wheeler, Sp. for starving people in India.....	5 00
Dedham—St. Paul's, Foreign.....	14 54	MISSOURI—\$385.16	
Fall River—Ascension, Wo. Aux., Sp. for Cuba.....	5 00	Eureka—Grace Chapel, Domestic.....	1 10
Fitchburg—"A. W. C.," Wo. Aux., for Miss Woodruff's salary, Africa.....	25 00	St. Louis—Christ Cathedral, Colored, \$93.61; Foreign, \$288.25.....	381 86
Greenfield—St. James's, Domestic, \$19.82; Foreign, \$4.48.....	23 80	Holy Innocents', Foreign.....	1 00
Groton—Mrs. C. D. Fosdick, General.....	10 00	St. Paul Station—Holy Cross Chapel, Domestic.....	1 20
Lovell—Mite-chest, No. 8,376, General.....	5 00	NEBRASKA—\$7.63	
		Blair—St. Mary's, Domestic and Foreign..	5 08
		Wymore—St. Luke's "Mission Band of Wymore," Foreign.....	2 60

NEWARK—\$318.23

<i>Hoboken</i> —Trinity Church S. S., Sp. for Bishop Rowe, Alaska.....	10 00
M. F. McEmery, "contents of two mission banks," General.....	50
<i>Lyndhurst</i> —St. Thomas's Mission, General	1 00
<i>Montclair</i> —St. Luke's, for "Mary L. Carter" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; Foreign, \$53.15; Sp. for J. A. Ingle, China, \$53.15; Wo. Aux., "A Member," Sp. Alaska needs, \$1.....	157 30
<i>Morristown</i> —St. Peter's, St. Agnes's Guild, Wo. Aux., for support of Bible woman in China.....	25 00
<i>Newark</i> —Trinity Church, Sp. for Bishop Brown, Arkansas.....	30 00
<i>Orange (East)</i> —Miss E. Knapp, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	24 00
<i>Ridgewood</i> —Christ Church, Junior Aux., for Bishop Brown's work in Arkansas.....	3 00
<i>Summit</i> —Calvary, General.....	50 25
<i>West Hoboken</i> —St. John's, Domestic.....	2 18
<i>Miscellaneous</i> —Wo. Aux., Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	15 00

NEW HAMPSHIRE—\$113.60

<i>Concord</i> —St. Paul's School, Domestic, \$50; Foreign, \$50.....	100 00
"Anonymous," Sp. for famine sufferers in India.....	6 10
<i>Plymouth</i> —Holderness School, General....	7 50

NEW JERSEY—\$432.48

<i>Atlantic City</i> —Joanna H. Staples, Foreign.....	5 00
<i>Beverly</i> —St. Stephen's, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5; Domestic, \$5; Junior Aux., Sp. for Miss Carter's lace work, Minnesota, \$5.....	15 00
<i>Burlington</i> —St. Mary's, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....	5 00
Ezra Bowen, Domestic and Foreign.....	25 00
<i>Camden</i> —St. Paul's, Wo. Aux., General, \$2; Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$30.....	32 00
<i>Elizabeth</i> —St. John's, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5; for support of Kimura San, Japan, \$5; Sp. for Miss Carter's lace-teachers, Minnesota, \$5.....	15 00
<i>Helmetta</i> —St. George's Memorial, Colored Lakewood—"L. M. A.," Domestic, \$10; Foreign, \$10.....	20 00
<i>Lambertville</i> —St. Andrew's, Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota.....	5 00
<i>Medford</i> —St. Peter's, Wo. Aux., Sp. for Miss Carter's lace teachers, Minnesota.....	3 00
<i>Moorestown</i> —Trinity Church, Foreign, \$17.56; Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota, \$5; Sp. for Archdeacon Joyner, South Carolina, for scholarship, \$5; for matron's salary, Rescue Mission, Columbia, South Carolina, \$4.50; Sp. for scholarship, Bishop Payne Divinity-school, Southern Virginia, \$3.....	35 06
<i>Morristown</i> —Trinity Church, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$2; for support of Kimura San, Japan, \$5.....	7 00
<i>Mount Holly</i> —St. Andrew's, Foreign.....	3 90
<i>New Brunswick</i> —Christ Church, Domestic, 50 cts.; Colored, \$26; Foreign, \$39.22; "A Member," through Wo. Aux., Sp. for Bishop Rowe, for Alaska needs, \$15.....	80 72
<i>Plainfield</i> —Grace, Wo. Aux., Sp. for matron's salary, Rescue Mission, Colum-	

bia, South Carolina, \$5; Sp. for Miss Carter's lace-teachers, Minnesota, \$5.....	10 00
<i>Princeton</i> —Trinity Church, Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota.....	5 00
<i>Rahway</i> —St. Paul's, Junior Aux., Sp. for Miss Carter's lace-teachers, Minnesota.....	5 00
<i>Riverton</i> —Christ Church, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$23; Chinese Bible-woman, \$2.....	25 00
<i>Salem</i> —St. John's, Foreign.....	40 00
<i>Scotch Plains</i> —All Saints', Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota.....	2 05
<i>Somerville</i> —Wo. Aux., Sp. for Bishop Rowe, for his work, Alaska.....	10 00
<i>Trenton</i> —St. Michael's, General.....	12 89
<i>Woodbury</i> —Christ Church, Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota.....	4 00
<i>Miscellaneous</i> —Babies' Branch, Indian, \$23.18; Sp. for Archdeacon Russell, for his school in Lawrenceville, Southern Virginia, \$28.18.....	56 36
"Special," Wo. Aux., Indian.....	5 00

NEW YORK—\$18,993.82

<i>Bedford</i> —"K." General.....	1 00
<i>Matteawan</i> —St. Luke's, through St. Augustine's League, Sp. for "St. Augustine's" scholarship, King Hall, Washington, D. C.....	5 00
<i>New York</i> —All Angels', Wo. Aux., Sp. for Domestic Contingent Fund, \$24; Sp. for Rowland Hall, Salt Lake, \$55.....	79 00
Ascension, Domestic, \$100; Foreign, \$100; General, \$152.60; for St. John's College, Shanghai, China, \$25; Sp. for Bishop McKim, Tokyo, Japan, \$50; Sp. for Rev. G. F. Mosher, Shanghai, China, \$25; Sp. for Bishop Kinsolving, Brazil, \$25.....	477 60
<i>(West New Brighton)</i> —Ascension, General, \$33.50; Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa, \$6.....	39 50
Calvary, Mr. Oliver G. Barton, Domestic and Foreign, \$40; Miss Mary K. Livingston, Sp. for St. Agnes's School Enlargement Fund, Kyoto, \$5; Niobrara League, for salary of teacher, South Dakota, \$90.25.....	135 25
Calvary Chapel, Foreign, \$30.25; S. S., Sp. for Bishop Ferguson, Africa, \$15.....	45 25
Christ Church, Niobrara League, for "Olivia M. Cutting" scholarship, St. John's School, South Dakota, \$60; Wo. Aux., Sp. for Rev. Mr. Spurr, West Virginia, for scholarship in kindergarten, \$41; Sp. for scholarship in St. Margaret's School, Boisé, \$40; Sp. for educational work, Sierra Leone, \$75.....	216 00
<i>(West New Brighton)</i> —Christ Church, Wo. Aux., for "Staten Island" scholarships, Nos. 1 and 2, St. John's Mission, Cape Mount, Africa, \$14.50; Sp. for advanced scholarships, Cape Mount, Africa, \$5.....	19 50
Chapel Church Missions House, General, \$5.28; Sp. for Alaska, \$6.....	11 23
Grace, Foreign, \$1,038.64; Colored, \$408.20; Sp. for Chaplain Pierce's work, Manila, \$40.71; Sp. for H. B. Restarick, San Diego, Los Angeles, \$75; Sp. for Rev. J. A. Deal, Franklin, Asheville, \$75; Sp. for Rev. E. W. Burleson, Larimore, North Dakota, \$50; Sp. for Rev. L. W. Applegate, Kendallville, Michigan City, \$50; Miss Nelson, through Niobrara League, for "W. R. Huntington" scholarship, St. Elizabeth's School, South Dakota, \$60; Mrs. F. Delafield, \$31; Mrs. Lewis, \$5; Mrs. Lawrence, \$10; Miss Southmayd, \$30; Freedman's Committee, \$74; through St. Augustine's League, Sp. for "St.	

Augustine's "scholarship, Hoffman Hall, Tennessee, \$150; Wo. Aux., for "Bishop Henry C. Potter" scholarship, St. Agnes's School, Kyoto, Japan, \$50; for Elizabeth Bunn Memorial Hospital, Wuchang, China, \$50; for Dr. Laning's Bible-reader, Japan, \$72; Sp. for Mrs. Hooker's Orphanage, Mexico, \$25; Sp. for support of Mrs. Auer, Africa, \$50; Sp. for Bishop McKim's Insurance, Japan, \$50.....	2,244 55
Church of the Heavenly Rest, Domestic, \$361.01; Foreign, \$361; Junior Aux., Sp. for Boisé Clergy Fund, \$20; Sp. for Mrs. Geoffrey, Beaufort, East Carolina, \$10.....	752 01
Chapel of the Heavenly Rest, Domestic. Holy Apostles', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for Irving Memorial Building, Cape Mount, \$40; Foreign, \$46.90.....	18 91
Holy Communion (additional), Domestic, \$2.50; Foreign, \$2.50; Wo. Aux., Sp. for education, Sierra Leone, Africa, \$25	91 90
Holy Trinity Church, Sp. for Swedish work, Minnesota, \$1; Wo. Aux., Sp. for education, Sierra Leone, Africa, \$20....	30 00
Holy Trinity Church (East 88th Street), St. Christopher's Branch, Wo. Aux., Sp. for education, Cape Mount, Africa, \$100.58; Sp. for Chaplain Pierce, Manila, for new church building, \$280; St. Augustine's League, Sp. for Rev. Scott Wood, Bedford City, Virginia, toward furnishing school, \$32; Mrs. Edward Fuller, through St. Augustine's League, Sp. for St. Cyprian's church, St. Augustine, Florida, \$50; Wo. Aux., Sp. for education, Sierra Leone, Africa, \$50; Sp. for Rev. Mr. Page's insurance, \$65; Sp. for Irving Memorial Building, Africa, \$25.....	21 00
(Kingsbridge)—Church of the Mediator, Wo. Aux., Sp. for educational work, Sierra Leone, Africa, \$50; S. S., Sp. for Bishop Graves, Shanghai, China, for work among children, \$30.....	10 00
St. Agnes's Chapel, Foreign, \$192.6; Wo. Aux., for St. Paul's College Building Fund, Japan, \$10; Sp. for educational work, Sierra Leone, Africa, \$40.....	1,592 58
(Richmond)—St. Andrew's, Wo. Aux., for "Staten Island" scholarships, Nos. 1 and 2, St. John's Mission, Cape Mount, Africa.....	80 00
(Morristania)—St. Ann's, Wo. Aux., Sp. for educational work, Sierra Leone, Africa.....	242 60
St. Augustine's Chapel, Domestic, \$4.89; Foreign, \$7.39.....	7 50
St. Bartholomew's, Domestic, \$2,154.92; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, China, \$40; Woman's Missionary Society, through St. Augustine's League, Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, for his work, \$50; Sp. for Rev. J. H. Bryant, Charlotte Hall, Maryland, for sewing machine, \$30; for support of orphan, \$20; Woman's Missionary Society, through Wo. Aux., Sp. for Alaska, \$100; Wo. Aux., Sp. for advanced education, Cape Mount, Africa, \$225; "A Member," Wo. Aux., Sp. for Alaska, \$100....	10 00
St. Faith's, Deaconess House, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	12 28
St. George's, Domestic (of which Mr. R. Fulton Cutting, \$250), \$884.98; Foreign (of which Mr. R. Fulton Cutting, \$250), \$431.54; Niobrara League, for St. George's School and St. Mary's School, South Dakota, \$60; Sp. for "Sherman Coolidge" scholarship, Boisé, \$40; Woman's Missionary Society, through St. Augustine's League, Sp. for "St. George's" scholarship,	2,719 92
Hoffman Hall, Tennessee, \$150; Wo. Aux., Sp. for Bishop Funsten, Boisé, \$100; Sp. for Bishop Graves, Laramie, \$100; Sp. for Bishop Garrett's School, Dallas, \$75; Woman's Missionary Society, through Wo. Aux., Sp. for Chaplain Pierce's work in Philippines, \$100; Sp. for educational work, Sierra Leone, Africa, \$50; for China, \$25; Sp. for Mr. J. H. Peyton's work in Philippines, \$25; S. S., Sp. for Mrs. C. Reed, Medicine Lodge, Kansas, for work of Protestant Episcopal Church there, \$46; Sp. for work among soldiers in Manila, started by Mr. Peyton, \$50.....	25 00
St. James's, Domestic, \$275; Foreign, \$275; Sp. for Missionary District of Duluth, \$331.15.....	839 50
(Clifton)—St. John's, Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	1,637 52
St. John's Chapel, Foreign.....	12 00
St. Luke's, General.....	32 00
St. Luke's Chapel, Domestic.....	40 42
St. Mary's (Lawrence St.), Missionary Society, through Wo. Aux., Sp. for educational work, Sierra Leone, Africa....	10 00
(Castleton)—St. Mary's, Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	10 00
St. Matthew's, "M. C. D. B.," Sp. for St. Mary's Orphanage, Shanghai, China, \$8; Wo. Aux., Sp. for educational work, Sierra Leone, Africa, \$15; Sp. for Rowland Hall, Salt Lake, \$10; Sp. for Bishop Funsten, Boisé, \$5.....	38 00
(Westchester)—St. Peter's, Domestic, \$8.28; Foreign, \$7.70.....	16 07
St. Thomas's, Indian, \$165.83; Colored \$165.82; "H.," Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, for Duncan Industrial and Parochial School, \$25; "Ladies," Sp. for Swedish Church, Minnesota, \$200; Ladies' Missionary Association, through Wo. Aux., for St. Paul's College Building Fund, Japan, \$50; Sp. for educational work, Sierra Leone, Africa, \$100; Junior Missionary Society, through Wo. Aux., Miss Grace Seoville, Sp. for Chapel Fund, St. John's College, Shanghai, China, \$100; Sp. for Rev. Mr. Caunt, Ponce, Porto Rico, for building new church, \$100....	906 65
St. Thomas's Chapel, Sp. for St. John's College, Shanghai, China.....	134 15
Trinity Church, Domestic, \$15; Foreign, \$136.95.....	151 95
Trinity Chapel, Domestic, \$5; Foreign, \$312.53; Japan, \$5; for salary of Rev. W. C. Cummings, Africa, \$187.47; Niobrara League, for Miss Francis's salary, South Dakota, \$62; Missionary Relief Society, Sp. for Bishop Leonard, Salt Lake, toward pledge made by Domestic Committee, \$207.50; Anonymous," Foreign, \$5; "A Member," Sp. for Rev. B. M. Spurr, Moundsville, West Virginia, for support of a child, \$25; Mrs. J. B. Lawrence, \$25. "Anonymous," \$5, both special for Rev. Mr. Caunt, Ponce, Porto Rico, toward building church.....	839 50
Zion and St. Timothy's, Niobrara League, Miss Wetherbee, Sp. for Rev. Mr. Roberts, Shoshone, Boisé, \$5; "A Member," Wo. Aux., for St. Paul's College Building Fund, Japan, \$50; A Member of Missionary Chapter, through Wo. Aux., Sp. for educational work, Sierra Leone, Africa, \$50.....	105 00
William E. Dodge, Sp. for Chaplain Pierce's work, Manila.....	1,000 00
Mrs. E. S. Auchmuty, Sp. for Chaplain Pierce's work, Manila.....	1,000 00
"L. L. D." Sp. for building Swedish churches, Minnesota.....	500 00
"Cash," Domestic and Foreign.....	300 00

Mary Catharine Smith, Sp. for Chaplain Pierce's work, Manila.....	250 00	Junior Aux., General.....	150 00
"A Friend," Wo. Aux., Sp. for supplies, Cape Mount, Africa.....	200 00	St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for Archdeacon Pollard, Raleigh, North Carolina, \$20; Sp. for salary of rector St. Cyprian's Church, St. Augustine, Florida, \$50; Sp. for Miss Kerr's board, Tallahassee, Florida, \$14; Sp. for Katherine Brown's board, St. Augustine's School, Raleigh, North Carolina, \$14; Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, \$50; Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, \$25; Sp. for Rev. J. S. Russell, Lawrenceville, Virginia, \$50; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$20; Sp. for Rev. J. W. Carroll, Vaid, Virginia, for church building, \$50; Sp. for Rev. S. Wood, Bedford City, Virginia (of which Miss Southmayd, \$7), \$12.....	405 00
Miss Grace Wilkes, Sp. for Chaplain Pierce's work, Manila.....	200 00	NORTH CAROLINA—\$70.43	
Mrs. Whitelaw Reid, Sp. for Chaplain Pierce's work, Manila.....	200 00	<i>Chestnut Hill</i> —St. Paul's, General.....	52
Mr. and Mrs. Thomas Fitch Rowland, General.....	100 00	<i>Henderson</i> —"The Cadets of St. Andrew," through Wo. Aux., Sp. for Miss Bull, for support of Aisaku Jinbo, in Orphanage, Japan.....	6 00
Mrs. George Cabot Ward, through Niobrara League, Sp. for "All Saints" scholarship, All Saints' School, South Dakota.....	100 00	<i>Pittsboro</i> —St. Bartholomew's, Colored....	1 75
Mrs. James A. Edgar, Sp. for Chaplain Pierce, for erection of church, Manila.....	100 00	<i>Raleigh</i> —St. Augustine's Chapel, Foreign.....	37 68
E. C. Bogert, through Niobrara League, Sp. for "Rev. F. Hawks" (In Memoriam) scholarship, \$40; "Olivia Hawks Bogert" (In Memoriam) scholarship, \$40, both in Shoshone Indian School, Boise.....	80 00	<i>Salisbury</i> —St. Luke's, Domestic.....	12 22
"A Friend," Wo. Aux., Sp. for organ and books for Chaplain Swift, Philippines..	50 00	St. Peter's, General.....	35
Hon. John A. King, Sp. for Swedish churches, Minnesota.....	50 00	"F. M.," General.....	1 91
"A Friend," Wo. Aux., for "Marie Antoinette Whitlock" scholarship, St. Hilda's School, Wuchang, China.....	50 00	"F. F.," Foreign.....	10 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00	OHIO—\$170.03	
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00	<i>Cleveland</i> —St. Agnes's Deaf-Mute Mission, General.....	2 10
Miss Alice Jay, Wo. Aux., for "W. W. Kirkby" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	St. Paul's, Indian, \$46.05; Frederick Brooks Society, Wo. Aux., District of Laramie, \$10; Girls' School, Cape Palmas, Africa, \$10.....	66 05
"A Friend," Wo. Aux., Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, for Industrial School.....	20 00	<i>Gambier</i> —Church of the Holy Spirit, Indian.....	15 68
Miss K. S. Nelson, Wo. Aux., Sp. for Mr. Hammaraskold's Swedish work.....	10 00	<i>Kingsville</i> —Mrs. Warren H. Roberts, General.....	1 00
Mrs. J. R. Brodhead, Domestic, \$3; Indian, \$2; Colored, \$2; Foreign, \$3.....	10 00	<i>Monroeville</i> —Zion, for Porto Rico.....	17 50
"Anonymous," for mission work, Japan.....	10 00	<i>Norwalk</i> —St. Paul's, Porto Rico, \$10.10; Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$10.....	20 10
"A Friend," for "Dr. A. T. Twing" scholarship, St. Mary's School, South Dakota.....	6 13	<i>Oberlin</i> —Christ Church, Foreign.....	2 60
Mrs. A. Lathers, In Memoriam Bishop Gilbert, Sp. for Swedish churches, Minnesota.....	5 00	<i>Toledo</i> —Trinity Church, Juniors, through Wo. Aux., Sp. for education of Asa Ruth Jin, Japan (of which S. S., \$20)...	45 00
Mrs. Sturgis, Wo. Aux., Sp. for Rowland Hall, Salt Lake.....	5 00	OREGON—\$28.65	
"J. B.," Sp. for Chaplain Pierce's work, Manila.....	5 00	<i>Astoria</i> —Grace, Juniors, through Wo. Aux., General.....	2 50
E. G. Lathers, Domestic.....	2 00	<i>Jacksonville</i> —Mission, Domestic.....	1 00
Charlotte and Howard O. Day, Junior Aux., General.....	1 81	<i>Milwaukee</i> —St. John's, Foreign.....	1 84
Mrs. Beckett, General.....	1 00	<i>Oakland</i> —St. Clement's, Foreign.....	96
A. H. Hopping, General.....	1 00	<i>Portland</i> —St. David's, Domestic, \$7.85; Foreign, \$9.60.....	17 45
<i>Nyack</i> —Miss Margaret Moore, Colored....	5 00	St. Matthew's Chapel, General.....	1 50
<i>Rye</i> —Christ Church, Foreign.....	18 01	<i>Roseburg</i> —St. George's, Foreign.....	2 65
<i>Staatsburgh</i> —St. Margaret's, the family of the late Rev. Dr. Savage, for "Thomas S. Savage" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa, \$25; Wo. Aux. Sp. for pressing needs in Alaska, \$10.....	35 00	<i>Shipanon</i> —St. Thomas's, Foreign.....	1 05
<i>Tarrytown</i> —St. Mark's, General.....	11 63	PENNSYLVANIA—\$4,927.47	
<i>Wappinger's Falls</i> —Zion, Foreign.....	106 00	<i>Bala</i> —St. Asaph's S. S. Aux., Sp. for Bishop Brown, Arkansas, \$25; Sp. for Bishop Morrison, Duluth, \$25.....	50 00
<i>West Point</i> —Mrs. A. L. Mills, Sp. for Chaplain Pierce's work, Manila.....	5 00	<i>Cheltenham</i> —St. Paul's, Indian Hope Association, Indian.....	10 00
<i>Yonkers</i> —St. Andrew's Memorial, Wo. Aux., Sp. for "St. Andrew's" scholarship, St. Margaret's School, Boise... St. Paul's, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	<i>Downingtown</i> —St. James's, Indian Hope Association, Indian.....	1 00
<i>Westchester</i> —Branch Wo. Aux. for salaries of Miss Good and Miss Radcliffe, Cape Mount, Africa.....	83 00	<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer, Indian Hope Association, Indian.....	10 00
<i>Miscellaneous</i> —"Anonymous," Wo. Aux., Sp. for Rowland Hall, Salt Lake City, Utah.....	40 00	<i>Philadelphia (Germantown)</i> —Calvary, Domestic, \$316; Indian Hope Association, Indian, \$2.13.....	318 13
Through Staten Island Branch Wo. Aux., Sp. for advanced scholarships, Cape Mount, Africa.....	5 00	Christ Church, Foreign, \$40.50; Domestic, \$43.38; Indian Hope Association, Indian, \$25.....	108 83
Archdeaconry Dutchess, through St. Augustine's League, Sp. for industrial teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	19 50	Christ Church Chapel, Domestic, \$6.25; Freedman Committee, \$23.20.....	29 45

(<i>Germantown</i>)—Christ Church S. S. Aux., for "Christ Church (Preparatory)" scholarship, St. John's College, Shanghai, China.....	40 00	Louisa G. Davis, Wo. Aux., Sp. for Chaplain Pierce, Manila.....	30 00
Covenant, Indian Hope Association, Indian.....	2 00	"M. C." Wo. Aux., Sp. for Bishop Brown, Arkansas.....	25 00
Episcopal Hospital Mission, St. Paul's Bible-class, Wo. Aux., Sp. for Miss Wall's work in Japan.....	10 00	"E. P. R.," Wo. Aux., Sp. for "Ellen M. Price" (In Memoriam) scholarship, St. Agnes's School, Kyoto, Japan....	40 00
(<i>Mt. Airy</i>)—Grace S. S., for "Rev. S. C. Hill" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for "Bishop Stevens" scholarship, Mexico, \$10.....	35 00	<i>Radnor (Rosemont)</i> —Church of the Good Shepherd, General.....	100 00
Holy Apostles', George C. Thomas, Sp. for Bishop Morrison, for Church of the Holy Apostles, West Duluth, \$100; Sp. for Rev. L. G. Moultrie, Valley City, North Dakota, \$100; Sp. for Bishop Leonard, Salt Lake, for St. Mark's Hospital, \$300.....	500 00	St. Martin's, General.....	3 01
Holy Trinity Church, Indian Hope Association, Indian.....	30 00	<i>Upper Providence</i> —St. Paul's Memorial S. S., Sp. for Mexico.....	3 39
Holy Trinity Memorial Chapel, Foreign, \$21.15; S. S., Wo. Aux., for St. Agnes's School, Kyoto, Japan, \$15.....	36 15	<i>Wayne</i> —St. Mary's, Indian Hope Association, Indian.....	10 40
Church of the Messiah, Foreign.....	12 31	<i>Miscellaneous</i> —Branch Wo. Aux., collection on Quiet Day, General.....	81 24
Chapel P. E. Hospital, Colored.....	2 00	PITTSBURGH—\$319.03	
St. Andrew's, Foreign, \$57.39; S. S., for "W. F. Paddock" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for "Bishop Stevens's" scholarship, Mexico, \$10; General Missionary Society, for Cape Palmas Orphan Asylum, \$25; Sp. for Mrs. Hooker's Orphanage, Mexico, \$25; Indian Hope Association, Indian, \$4.....	146 39	<i>Bellevue</i> —Epiphany, Domestic, \$19.63; Foreign, \$14.32.....	33 95
(<i>West</i>)—St. Andrew's, Indian Hope Association, Indian.....	10 00	<i>Erie</i> —St. Mark's, General.....	2 75
St. Barnabas's, Rev. E. Newton, Bible-class, Sp. for Rev. L. B. Ridgely, towards furnishing new building, Boone School, Wuchang, China.....	10 00	<i>Kittanning</i> —St. Paul's, Foreign.....	19 41
St. James's (Domestic, \$408.62; Foreign, \$552.89; Colored, \$103), Systematic Offering Plan in part, \$1,064.61; Indian Hope Association, Indian, \$40.....	1,104 51	<i>Pittsburgh</i> —Calvary, General.....	250 00
St. James-the-Less, Domestic and Foreign.....	48 87	St. Margaret's, Deaf Mute Mission, General.....	2 61
St. Jude's, Foreign.....	42 50	St. Paul's, Domestic, \$4.82; Indian, \$4.27; Colored, \$1.72.....	10 31
St. Luke's and the Epiphany, Indian Hope Association, for "St. Luke's" scholarship, St. Elizabeth's School, South Dakota, \$60; Indian, \$3.50.....	63 50	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for support of Miss Sybil Carter, Minnesota, \$200; Sp. for Foreign Missionaries' Insurance Fund, \$100; Sp. for Miss Thackara's Indian work, Arizona, \$50; Sp. for work at Sitka, Alaska, \$100; Cape Mount, Africa, \$50.....	500 00
St. Mark's, China, \$200; Domestic, \$185.34 (<i>Frankford</i>)—St. Mark's, Indian Hope Association, Indian.....	385 34	QUINCY—\$4.45	
(<i>Germantown</i>)—St. Michael's S. S., Sp. for Rev. Pedro Duarte's work, Matanzas, Cuba.....	12 00	<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00
(<i>Chestnut Hill</i>)—St. Paul's, Indian Hope Association, Indian.....	3 00	<i>Rock Island</i> —Trinity Church, Missionary Guild of St. Paul, General.....	2 45
(<i>Germantown</i>)—St. Peter's S. S., Sp. for Bishop Blyth, Jerusalem, for scholarship, \$25; S. S. Aux., Sp. for Bishop Leonard, Salt Lake, for scholarship, \$40; for "H. H. Houston" scholarship, St. Mary's School, South Dakota, \$60; Sp. for Bishop Rowe, Alaska, \$20; Sp. for Miss Marston, India, \$15; Bishop Payne Divinity School, Petersburg, Southern Virginia, \$15; "A Member," through Wo. Aux., Sp. for Alaska, \$1,000; "A Member," Wo. Aux., Sp. for Alaska, \$25.....	1,200 00	RHODE ISLAND—\$314.50	
St. Stephen's, Domestic, \$150.65; Indian Hope Association, Indian, \$25.....	175 65	<i>Bristol</i> —St. Michael's, Foreign.....	85 00
(<i>Oxford</i>)—Trinity Church, Wo. Aux., General.....	17 80	<i>Newport</i> —St. John's, for China, \$25; Japan, \$25.....	50 00
Tuesday Missionary Bible-class, Wo. Aux., Japan, \$90; Sp. for Bishop Brown, Arkansas, \$35.....	125 00	<i>Providence</i> —Grace, Sp. for G. Hammerskold, for debts upon Swedish churches in Minnesota, \$50; Sp. for Rev. C. A. Horne, Lewiston (Idaho) Spokane, \$50; S. S., Wo. Aux., for "Emily Waterman" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	125 00
(<i>Germantown</i>)—John Perot, \$10, Sarah Perot, \$10, Sp. for Chaplain Pierce, Manila.....	20 00	E. T. Barstow, for Puerto Rico.....	20 00
Mrs. Geo. M. Dallas, Domestic and Foreign.....	10 00	<i>Warren</i> —St. Mark's, Missionary Brotherhood, Domestic, \$17.45; Foreign, \$17.25	34 50
Miss Annie Frazier, Sp. for Chaplain Pierce, Manila.....	50 00	SOUTH CAROLINA—\$238.06	
		<i>Aiken</i> —St. Thaddeus's, Wo. Aux., Sp. for Mr. Ishii's work, Japan.....	5 00
		<i>Charleston</i> —Grace, Foreign, \$73.21; for Rev. J. A. Ingle's work, Hankow, China, \$14.05.....	87 26
		St. Philip's, Wo. Aux., Sp. for Rev. J. A. Ingle's work, Hankow, China.....	16 00
		"A Friend," Sp. for Rev. J. A. Ingle's work, Hankow, China.....	5 00
		<i>Cheraw</i> —Mrs. W. R. Godfrey, for China.....	2 00
		<i>Columbia</i> —Trinity Church, Foreign.....	45 51
		<i>Congaree</i> —St. John's, Foreign.....	5 00
		<i>Greenville</i> —Christ Church, for Rev. J. A. Ingle's work, Hankow, China.....	15 00
		<i>Hampton Co.</i> —Heavenly Rest, Domestic, \$2.07; Foreign, \$2.20.....	4 27
		<i>North Santee</i> —Church of the Messiah, General.....	5 00
		<i>Stateburg</i> —Holy Cross, Sp. for Rev. J. A. Ingle's work, Hankow, China.....	8 66
		<i>Summerville</i> —St. Paul's, Foreign.....	10 80
		<i>Miscellaneous</i> —Branch Wo. Aux., for Rev. J. A. Ingle's work, Hankow, China....	29 06
		SOUTHERN OHIO—\$24.01	
		<i>Cincinnati (Avondale)</i> —Grace, Foreign... ..	20 65
		St. Mark's, Deaf Mute Mission, General..	3 36
		SOUTHERN VIRGINIA—\$546.53	
		<i>Amelia Co. (Amelia C. H.)</i> —Raleigh Parish, Domestic and Foreign.....	25 00

<i>Augusta Co. (Staunton)</i> —Virginia Female Institute, Missionary Society, for "Polly Watkins" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for Mr. Osuga's Orphanage, Japan, \$20; Sp. for Brazil, \$25.....	70 00
<i>Botetourt Co. (Buchanan)</i> —Julia M. Mayo, Foreign.....	6 00
<i>James City Co. (Williamsburg)</i> —E. F. C. Ambler, Domestic, \$1.25; Indian, \$1.25; Colored, \$1.25; Foreign, \$1.25....	5 00
<i>Mecklenburg Co. (Boydton)</i> —St. James's S. S., Foreign, \$7; Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Japan, \$20.....	27 00
C. J. Faulkner, Foreign.....	3 00
<i>(Chase City)</i> —St. John's, Foreign.....	7 31
<i>Norfolk Co. (Norfolk)</i> —Grace, Domestic, \$1.88; Foreign, \$1.88.....	8 24
St. Paul's, General.....	50 00
Mrs. M. T. Cooke, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan....	30 00
<i>Pittsylvania Co. (Danville)</i> —Epiphany, Foreign.....	17 52
<i>Pulaski Co. (Pulaski)</i> —Macgill Memorial, Foreign.....	27 46
<i>Miscellaneous</i> —Branch Wo. Aux., stipend Miss Mann, Japan, \$100; stipend Miss Sabine, Alaska, \$35; Sp. for insurance of Rev. Mr. Morris, Brazil, \$50; Sp. for church at Sendai, Japan, \$50; Sp. for Orphanage, Matanzas, Cuba, \$50.....	275 00
TENNESSEE—\$47.00	
<i>Glen Mary</i> —Quintard Memorial, Domestic.....	1 00
<i>Memphis</i> —Calvary, Wo. Aux., General.....	20 00
Grace, Wo. Aux., Domestic, \$12.50; Foreign, \$12.50.....	25 00
<i>Rugby</i> —Christ Church, Domestic.....	1 00
VERMONT—\$64.89	
<i>Bellevue Falls</i> —Immanuel Church, Foreign.....	21 30
<i>Richford</i> —St. Ann's Mission, Domestic, \$3.05; Foreign, \$3.21.....	6 27
<i>St. Albans</i> —St. Luke's S. S., Indian, \$4.58; Foreign, \$5.80.....	10 38
<i>Springfield</i> —St. Mark's, General.....	25 00
<i>Winooski</i> —Trinity Mission, Foreign.....	1 94
VIRGINIA—\$3,174.03	
<i>Albemarle Co. (Miller School)</i> —Rev. J. G. Scott, General.....	1 11
<i>Alexandria Co. (Alexandria)</i> —Fairfax Parish, Grace, Domestic.....	3 75
<i>Culpeper Co.</i> —Ridley Parish, Christ Church, Foreign.....	4 50
<i>Fauquier Co. (Broadrun)</i> —Church of Our Saviour, Domestic and Foreign.....	1 00
Cedar Run Parish, St. Stephen's, Domestic and Foreign.....	3 19
Whittle Parish, Grace, Foreign.....	14 00
Whittle Parish, Trinity Church, Foreign.....	6 00
Meade Parish, Trinity Church, General.....	12 00
<i>Henrico Co. (Brook Hill)</i> —Emmanuel Church, for China, \$50; Japan, \$50; Domestic, \$25; Sp. for Rev. G. O. Meade, for church building at Clover, Southern Virginia, \$25.....	150 00
<i>(Richmond)</i> —Monumental, Domestic.....	12 67
Weddell Memorial Chapel, General.....	2 00
"A Friend," for Rev. J. A. Ingle's work, Hankow, China, \$2,000; Bishop Rowe's work in Alaska, \$1,000.....	3,000 00
<i>Prince William Co. (Haymarket)</i> —St. Paul's, Domestic and Foreign.....	6 50
<i>(Manassas)</i> —Trinity Church, Foreign....	2 88
WASHINGTON—\$533.78	
<i>Washington (D. C.)</i> —St. James's Parish, for China, \$8.78; Japan, \$8.78; Domestic, \$9.16.....	26 72
St. John's Parish, Foreign, \$3; Sp. for Chaplain Pierce's work, Manila, for erecting buildings, \$200.88.....	203 88
<i>(Georgetown)</i> —St. John's, Thomas H. Looker, Sp. for Chaplain Pierce's work, Manila.....	5 00
St. Margaret's, Foreign.....	56 75
St. Michael and All Angels', Domestic, \$20.43; Foreign, \$20.42.....	40 85
St. Thomas's, Foreign, \$92.58; Sp. for Rev. J. A. Ingle, Hankow, China, \$100. "Widow's Mite." Sp. for Chaplain Pierce's work, Manila.....	192 58
<i>St. Mary's Co. (Mechanicsville)</i> —All Faith Parish, Foreign.....	1 00
7 00	
WESTERN MICHIGAN—\$118.44	
<i>Big Rapids</i> —St. Andrew's Missionary Society, General.....	16 48
<i>Kalamazoo</i> —St. Luke's, Domestic, \$23.71; Foreign, \$33.25; Wo. Aux., Sp. for "Little Cot," St. Mary's Orphanage, Shanghai, China, \$10; for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$20; for Colored Salary Fund, \$15.....	101 96
WESTERN NEW YORK—\$338.73	
<i>Buffalo</i> —St. James's, Miss Cora Allen, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	2 00
St. John's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$5; for Miss Francis's salary, South Dakota, \$5.....	10 00
Mrs. C. H. Smith, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	25 00
<i>Canaseraga</i> —Trinity Church, China.....	2 00
<i>Genesee</i> —St. Michael's, Domestic and Foreign, 93 cts.; for Miss Francis's salary, South Dakota, \$5.....	5 93
<i>Geneva</i> —Trinity Church, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	25 00
DeLancey Girls' School, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	10 00
<i>Jamestown</i> —St. Luke's, Foreign.....	20 31
<i>Lockport</i> —Grace, Foreign.....	50 00
<i>Rochester</i> —Ascension S. S., Africa.....	87
Christ Church, Wo. Aux., Sp. for Miss Taylor, Sacramento, \$10; Sp. for "King Hall" scholarship, Washington, D. C., \$10; for Training House, China, \$5.....	25 00
St. Andrew's, General.....	170 00
St. Luke's, Girls' Friendly Society, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	1 10
St. Mark's, Girls' Friendly Society, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	5 52
Marguerita Allen Ely, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	50
Mary Talcot Ely, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	50
WEST MISSOURI—\$23.67	
<i>St. Joseph</i> —"A Friend," Alaska, \$1; Haiti, \$1; Porto Rico, \$1; for Philippine Islands, \$1; Sp. for Cuba, \$1; Sp. for Brazil, \$1; Sp. for Mexico, \$1; Sp. for Hawaii, \$1.....	8 00
Babies' Branch, General.....	20 67
WEST VIRGINIA—\$47.25	
<i>Charles Town</i> —Zion, General W. P. Craig-hill, for "Marbury Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	12 50
<i>Parkersburg</i> —Church of the Good Shepherd, Domestic, \$5.35; Foreign, \$5.25....	10 60
<i>Spencer</i> —Mission, General.....	1 00
<i>Wheeling</i> —St. Luke's, Wo. Aux., for "Henry Hobart Morrell" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
Babies' Branch, Sp. for St. Mary's Orphanage, Shanghai, China.....	3 15
ALASKA—\$0.25	
<i>Anvik</i> —Christ Church Mission, Junior Aux., General.....	25

ASHEVILLE—\$9.20		SOUTHERN FLORIDA—\$58.19	
<i>Asheville</i> —Branch Wo. Aux., Alaska.....	4 20	<i>Cassia</i> —St. Luke's, Foreign.....	1 46
<i>Tryon</i> —Holy Cross, General.....	5 00	<i>Longwood</i> —Christ Church, Foreign.....	1 45
DULUTH—\$35.00		<i>Orlando</i> —St. John Baptist Mission, General.....	14 37
<i>Duluth</i> —St. Paul's, Foreign.....	35 00	<i>Pittman</i> —St. John's, Domestic, \$2.05; Foreign, 86 cts.....	2 91
LARAMIE—\$50.00		<i>Zellwood</i> —St. James's, General.....	6 00
<i>Cheyenne</i> —St. Mark's, Branch Ministering Children's League, for "Cheyenne" scholarship, St. Mary's Hall, Shanghai, China.....	50 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building church at Sendai, Japan.....	32 00
MONTANA—\$4.00		WESTERN TEXAS—\$10.00	
<i>Glendive</i> —St. Matthew's, General.....	4 00	<i>San Antonio</i> —"Mrs. C.," Sp. for Bishop Wells, Spokane.....	10 00
NORTH DAKOTA—\$11.55		MISCELLANEOUS—\$1,298.46	
<i>Grand Forks</i> —St. Paul's, St. Paul's Guild, Sp. for Relief Fund of the famine sufferers of India.....	10 00	Interest, Domestic, \$766.80; Foreign, \$190; General, \$146.81; Special, \$150.....	1,253 61
<i>Wahpeton</i> —Trinity Church, General.....	1 55	Anniversary gift, Wo. Aux., Sp. for Woman's Ward, St. Luke's Hospital, Shanghai, China.....	33 00
SACRAMENTO—\$20.55		Interest, Sp. for Africa, account Memorial Training Industrial Department, Epiphany Hall.....	10 85
NEVADA.		"Anonymous," Sp. for Manila.....	1 00
<i>Reno</i> —Trinity Church, General.....	10 00	FOREIGN—\$100.33	
<i>Wadsworth</i> —Miss M. Taylor, Sp. for enlargement of St. Agnes's School, Kyoto, Japan.....	5 00	<i>France, Paris</i> —Mr. W. E. Post, Foreign... ..	50 00
CALIFORNIA.		<i>Japan, Tokyo</i> —Trinity Cathedral, Foreign Congregation, general offering at consecration of Bishop Partridge.....	50 33
<i>St. Helena</i> —Grace, General.....	3 00	LEGACIES—\$41,954.40	
<i>Vallejo</i> —Ascension (of which Mrs. Macrae and family, \$1), Colored.....	2 55	<i>Conn., Pine Meadow</i> —Estate of Mrs. C. N. Chapin, General.....	100 40
SALT LAKE—\$6.00		<i>L. A., Pasadena</i> —Estate of Mrs. Mary G. Reynolds, Domestic.....	1,000 00
NEVADA.		<i>N. Y., New York</i> —Estate of Charles H. Contoit, to the Society.....	40,000 00
<i>Eureka</i> —St. James's Mission, General....	6 00	<i>Wash. (D. C.), Washington</i> —Estate of Mrs. M. M. Carter, to the Society.....	854 00
SOUTH DAKOTA—\$20.20		Receipts for the month.....	\$94,043 64
<i>Sioux Falls</i> —All Saints' School S. S., Wo. Aux., Sp. for St. Luke's Hospital, Women's Ward, Shanghai, China.....	12 70	Amount previously acknowledged.....	301,741 04
<i>Miscellaneous</i> —"Tithe from a missionary," General.....	7 50	Total contributions, legacies and specials from September 1st, 1899.....	<u>\$895,784 68</u>

APPROPRIATIONS, SEPTEMBER, 1899-1900.

DOMESTIC —(Of which for Indian Missions, \$55,645.00; for Missions to Colored people, \$62,000.00)	\$314,710 70
FOREIGN	273,189 33
Total.....	<u>\$587,900 03</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1899.

(Excluding Legacies and Specials.)

DOMESTIC —(Including items designated for Indian Missions, \$11,741.11; Missions to Colored people, \$4,591.62, and one-half of general offerings, \$9,853.75).....	\$96,269 51
FOREIGN —(Including one-half of general offerings, \$9,853.75).....	95,640 63
Total.....	<u>\$191,910 14</u>

Required from April 1st, 1900, to Sept. 1st, 1900, for Domestic Missions \$218,441 19
for Foreign Missions 177,548 70

Total required to September 1st, 1900.....\$395,989 89

AMERICAN CHURCH MISSIONARY SOCIETY

Evangelical, Voluntary, Auxiliary to the Board of Missions

President, GENERAL WAGER SWAYNE.

Treasurer, J. HULL BROWNING, Esq.

General Secretary, REV. W. DUDLEY POWERS, D.D.

Fields: Brazil, Cuba, Home

Office, Room 53, Church Missions House, New York City

The Society appeals for aid for its Domestic missionaries, also for help for Brazil, where our Church has a great Foreign mission, seven churches, 700 communicants, who contribute nearly \$3,500 United States gold toward self-support; also for Cuba, where the opportunity for Church work offers now peculiar advantages, and makes urgent demands.

ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from February 1st, 1900, to April 15th, 1900:

CONTRIBUTIONS FROM FEBRUARY 1st TO FEBRUARY 15th, 1900.

ALABAMA—\$26.35		W. Beaumont Whitney, life membership for Mrs. Emma Varian Whitney.....	100 00
Montgomery—St. John's, Brazil, \$13.35; Cuba, \$13.....	26 35	SOUTHERN VIRGINIA—\$126.96	
CENTRAL NEW YORK—\$50.00		Augusta Co. (Staunton) — Emmanuel Church, Brazil.....	16 00
Watertown—Mrs. Emma Flower Taylor, Brazil.....	50 00	Divinidie Co. (Petersburg)—Woman's Auxiliary, Grace, Brazil.....	12 00
CONNECTICUT—\$25.00		Norfolk Co. (Norfolk)—St. Paul's, Brazil, \$5.50; Cuba, \$5 50.....	11 00
Hartford—Christ Church, Sp. for church at Havana.....	25 00	Rockbridge Co. (Lexington)—Grace Memorial, Brazil.....	68 96
KENTUCKY—\$159.25		A Member Grace Memorial, Brazil.....	2 00
Louisville—Friends in Louisville, Sp. for Rev. W. H. McGee.....	10 00	S. S. Grace Memorial, Brazil.....	12 00
Wo. Aux., Christ Church Cathedral (Miss Roberta Tyler), Cuba.....	100 00	S. S. Grace Memorial, Domestic.....	5 00
St. Andrew's, Sp. for W. H. McGee, \$16; Sp. for church at Havana, \$18.25; Cuba, \$10; Brazil, \$5.....	49 25	TENNESSEE—\$49.17	
LONG ISLAND—\$236.17		Nashville—St. Ann's, Cuba, \$24.58; Brazil, \$24.59.....	49 17
Brooklyn—Christ Church (Bedford Avenue), Sp. for Bishop Wells's work in Spokane.....	36 17	VIRGINIA—\$116.20	
Grace, Brazil, \$50; Sp. for the work of Bishop Kinsolving, \$50; Cuba, \$100..	200 00	Henrico Co. (Richmond)—St. John's, General Fund.....	21 91
MARYLAND—\$17.36		Spotsylvania Co. (Fredericksburg)—St. George's, Brazil.....	75 00
Baltimore—A Lady, Brazil.....	1 00	Westmoreland Co. — Washington Parish, Brazil, \$9.65; Domestic, \$9.64.....	19 29
Frederick—All Saints' Parish, Domestic, \$9.61; Brazil, \$6.75.....	16 36	WASHINGTON—\$50.00	
MASSACHUSETTS—\$107.27		District of Columbia—Epiphany, Sp. for church at Havana.....	50 00
Boston—Emmanuel Church, Brazil.....	102 27	WESTERN NEW YORK—\$23.15	
New Bedford—Rev. Percy Gordon, Sp. for church at Havana.....	5 00	Geneva—Miss Annie Wells and friends, Cuba.....	23 15
NEW YORK—\$50.00		WEST VIRGINIA—\$5.55	
New York City—"H." St. Thomas's, Brazil.....	50 00	Huntington—Trinity, Brazil.....	1 30
PENNSYLVANIA—\$230.00		Boys' Branch, Wo. Aux., Brazil.....	4 25
Cheltenham—St. Paul's, Domestic, \$50; Brazil, \$50; Cuba, \$20.....	120 00	Total of Contributions.....	\$1,272 43
Philadelphia—Church of St. Luke and the Epiphany, Brazil.....	10 00	" " ECHO subscriptions.....	1 00
		Legacy Mary E. Cotting, deceased.....	500 00
		Total from all sources.....	\$1,773 43
		Grand total to February 15th, 1900.....	\$27,790 57

CONTRIBUTIONS FROM FEBRUARY 15th TO MARCH 1st, 1900.

DELAWARE—\$17.56		GEORGIA—\$135.76	
Highlands—Miss M. G. Hammond, Annual Membership.....	3 00	Macon—St. Paul's, Cuba.....	21 40
Mr. C. G. Hammond, annual membership.....	3 00	Christ Church, Cuba.....	64 36
Rev. K. J. Hammond, annual membership.....	3 00	Wirt W. Hallam, Sp. for Matanzas Orphanage.....	50 00
Emmanuel Church, Domestic.....	8 56	KENTUCKY—\$32.65	
		Hopkinsville—Grace Missionary Circle, Brazil.....	15 15

<i>Louisville</i> —St. Andrew's, Cuba.....	1 50	RHODE ISLAND—\$5.00	
Friends in Louisville, Sp. for Rev. W. H. McGee.....	16 00	<i>Providence</i> —Miss Mary B. Anthony, Brazil.....	5 00
NEW YORK—\$55.86		TENNESSEE—\$14.55	
<i>New York City</i> —Woman's Foreign Missionary Society, Grace (Mrs. Francis Delafield), Cuba.....	25 00	<i>Nashville</i> —Christ Church, Cuba.....	14 55
Calvary S. S., Cuba.....	30 86	Total of contributions.....	\$292 72
PENNSYLVANIA—\$31.34		" " " ECHO subscriptions.....	1 60
<i>Norristown</i> —All Saints' S. S., Sp. for Matanzas Orphanage.....	4 13	Income.....	317 50
<i>Philadelphia</i> —Holy Trinity Memorial Chapel, General Fund.....	18 21	Miller Fund.....	1,862 50
St. John the Evangelist S. S., Brazil.....	9 00	Returned by the General Secretary from amount appropriated for Cuban trip.....	200 00
		Total from all sources.....	\$2,674 32

CONTRIBUTIONS FROM MARCH 1st TO APRIL 1st, 1900.

ALBANY—\$10.00		William Bispham, Esq., Brazil.....	10 00
<i>Albany</i> —St. Paul's, Brazil.....	10 00	"E. E. D.," Brazil, \$25; Cuba, \$25.....	50 00
ASHEVILLE—\$169.11		<i>Sing Sing</i> —St. Paul's, "E. K. S.," Cuba.....	5 00
<i>Asheville, N.C.</i> —Wo. Aux., Missionary District of Asheville, Cuba.....	169 11	PENNSYLVANIA—\$3,816.93	
CENTRAL PENNSYLVANIA—\$68.00		<i>Philadelphia (Chestnut Hill)</i> —St. Paul's, Cuba.....	125 84
<i>Bedford</i> —Rev. Thomas Duncan, annual membership.....	3 00	Cuban Guild, Sp. for six months' salary of matron of Matanzas Orphanage and her travelling expenses to Matanzas.....	165 00
Diocesan Branch Wo. Aux., Brazil, \$50; Cuba, \$15.....	65 00	Free Chapel, St. John's, A. S. S. Class, Cuba.....	1 60
CHICAGO—\$5.00		Church of the Mediator, Brazil.....	1 00
<i>Chicago</i> —Epiphany, Sp. for church at Havana.....	5 00	Holy Trinity Church, Brazil.....	300 00
CONNECTICUT—\$26.26		Holy Trinity Church, Cuba.....	228 54
<i>Bridgeport</i> —Wo. Aux., Christ Church, Cuba.....	12 00	St. Luke and the Epiphany, Cuba.....	2 00
<i>Hartford</i> —Trinity Church, Brazil.....	14 26	St. Paul's, Domestic, \$10; Brazil, \$21.45.....	31 45
IOWA—\$8.50		Tuesday Missionary Bible-class, Sp. for church at Havana.....	82 00
<i>Denison</i> —Rev. William Wright, Brazil.....	8 50	A communicant of the diocese of Pennsylvania, Cuba.....	2,500 00
LONG ISLAND—\$917.89		"E. B.," Sp. for church at Havana.....	100 00
<i>Brooklyn</i> —Christ Church, Brazil.....	811 89	Diocesan Branch Wo. Aux., For. Com., Sp. for church at Havana, \$172; Sp. for Matanzas Orphanage, \$7.00; Sp. for Alice Kinsolving scholarship, \$100.....	279 50
Mrs. Julia E. Wanzer, Brazil.....	1 00	PITTSBURGH—\$12.00	
William G. Low, Esq., Cuba.....	100 00	<i>Pittsburg</i> —Calvary.....	12 00
Rev. J. H. Darlington, D.D., annual membership.....	3 00	SOUTH CAROLINA—\$5.00	
"Anonymous," General Fund.....	2 00	<i>Boykin</i> —Mrs. E. A. Manning, Brazil, \$2.50; Cuba, \$2.50.....	5 00
MARYLAND—\$74.00		SOUTHERN VIRGINIA—\$22.00	
<i>Baltimore</i> —Mr. Joseph Packard, annual membership.....	3 00	<i>Accomac Co. (Accomac)</i> —Mr. Thomas W. Blackstone, Cuba.....	1 00
"H. D.," Brazil.....	16 50	<i>Norfolk Co. (Norfolk)</i> —St. Luke's, General Fund, \$2; Cuba, \$9.50; Brazil, \$9.50.....	21 00
Miss C. G. Hammond.....	2 00	VIRGINIA—\$2,261.79.00	
<i>Bel Air</i> —Wo. Aux., Sp. for Miss Packard's work.....	2 50	<i>Alexandria Co. (Alexandria)</i> —L. M. Blackford, M.A., Annual Membership.....	3 00
<i>Towson</i> —Trinity Church, Brazil.....	50 00	St. Paul's Woman's Missionary Society, Brazil.....	18 19
MASSACHUSETTS—\$5.00		<i>Augusta Co. (Staunton)</i> —Mrs. Carter Harrison, Brazil.....	5 00
<i>Boston</i> —Emmanuel Church, Wo. Aux., "A Member," Cuba.....	2 00	Emmanuel Church, Junior Aux., Brazil.....	5 00
<i>West Roxbury</i> , Emmanuel Church, Wo. Aux., "A Member," Cuba.....	3 00	<i>Essex Co. (Iraville)</i> —Miss Nannie W. Baylor, Sp. for Matanzas Orphanage, \$10; Sp. for Indians, \$10; subscriptions to YOUNG CHRISTIAN SOLDIER, \$1.60.....	21 60
MICHIGAN—\$3.10		<i>Fairfax Co. (Langley)</i> —St. John's Girls' Bible-class, Sp. for Portuguese Prayer Book, Brazil.....	5 00
<i>Detroit</i> —Rev. Everett Smith, annual membership, \$3; 10 cts. payment of exchange on check.....	3 10	Theological Seminary, Mr. Joseph Wilmer, annual membership.....	3 00
NEWARK—\$6.00		<i>Henrico Co. (Brook Hill)</i> —Emmanuel Church, Brazil, \$50; Cuba, \$50; Domestic, \$50.....	150 00
<i>East Orange</i> —Mrs. C. W. Cornell, Sp. for General Secretary's expenses to East Orange to address Guild Meeting.....	1 00	<i>Richmond</i> —"Anonymous," Brazil.....	2,000 00
<i>Morristown</i> —"A Friend" Cuba.....	5 00	<i>Loudon Co. (Leesburg)</i> —St. James's, Brazil.....	50 00
NEW JERSEY—\$77.00		<i>Westmoreland Co. (Montross)</i> —St. James's, Brazil.....	1 00
<i>Camden</i> —St. Paul's Wo. Aux., Sp. for Tidball scholarship, Brazil.....	40 00	WASHINGTON—\$350.40	
<i>Nutley</i> —Grace, Brazil.....	37 00	<i>District of Columbia</i> —St. John's, Cuba.....	5 00
NEW YORK—\$672.70		St. Thomas's, Domestic, \$232.29; Brazil, \$11.85.....	244 14
<i>Mattewan</i> —St. Luke's Wo. Aux., Brazil.....	5 00	Trinity Church, Brazil.....	88 76
St. Luke's, Wo. Aux. (Nana), Cuba.....	5 00		
<i>New York City</i> —Church of the Holy Communion, Cuba.....	50 00		
Holy Trinity Church, Cuba.....	287 70		
Incarnation, Sp. for Matanzas Orphanage.....	10 00		
Mr. James C. Fargo, Sp. for Bishop's Fund, Brazil.....	250 00		

<i>Montgomery Co. (Brookville)—St. John's, Brazil.....</i>	5 00
<i>Rockville—Rev. Thomas J. Packard, Brazil.....</i>	7 50
WEST MISSOURI—\$2	
<i>Kansas City—Grace Memorial, Mothers' Meeting, Wo. Aux., Cuba.....</i>	1 00
<i>Grace Memorial, Wo. Aux., Sp. for Matanzas Orphanage.....</i>	1 00
WEST VIRGINIA—\$30.16	
<i>Charlestown—General W. P. Craighill, an-</i>	

<i>nual membership.....</i>	3 00
<i>Parkersburg—Chapel of the Good Shepherd, Domestic.....</i>	26 11
<i>Williamstown—Christ Church, Domestic..</i>	1 05
Total of Contributions.....	\$8,542 84
<i>" " Echo subscriptions.....</i>	47 50
<i>Miller Fund.....</i>	15 00
<i>Income.....</i>	500 00
Total from all sources.....	\$9,105 34

CONTRIBUTIONS FROM APRIL 1st TO APRIL 15th, 1900.

ASHEVILLE—\$4.50	
<i>Asheville—Miss F. S. Patten, Cuba.....</i>	4 50
CONNECTICUT—\$100.00	
<i>Stamford—"E," Sp. for church at Havana.....</i>	100 00
DELAWARE—\$23.67	
<i>Christiana Hundred—Christ Church, Brazil, \$10.53, Domestic, \$13 14.....</i>	23 67
GEORGIA—\$92.13	
<i>Savannah—Christ Church, Brazil, \$46.07; Cuba, \$46.06.....</i>	92 13
KENTUCKY—\$12.50	
<i>Louisville—Wo. Aux., St. Andrew's, Brazil.....</i>	12 50
NEWARK—\$15.00	
<i>Newark—Mr. George McCutcheon, 5 annual membership fees.....</i>	15 00
NEW YORK—\$499.61	
<i>New York City—Christ Church, Brazil, \$231.30; Cuba, \$231 29.....</i>	462 59
<i>General Wager Swayne, Brazil.....</i>	12 01
<i>Mr. Leander H. Crall, Cuba.....</i>	12 01
<i>Mr. R. K. Dana, annual membership.....</i>	3 00
<i>"E," Brazil.....</i>	10 00
MARYLAND—\$631.00	
<i>Baltimore—Emmanuel Church, Cuba, \$280; Sp. for Matanzas Orphanage, \$351.....</i>	631 00
MASSACHUSETTS—\$20.00	
<i>Boston—Mrs. J. D. Bryant, Cuba.....</i>	20 00

PENNSYLVANIA—\$1,006.00	
<i>Philadelphia—Mrs. G. H. Woodward, Sp. for Havana church.....</i>	1,000 00
<i>Mr. Walter J. Crowder, annual membership.....</i>	3 00
<i>Mr. Charles W. Schwartz, annual membership.....</i>	3 00
TENNESSEE—\$50.17	
<i>Nashville—Christ Church, Cuba.....</i>	50 17
VIRGINIA—\$10.00	
<i>Fairfax Co. (Falls Church)—"A Daughter of the King," Brazil.....</i>	10 00
WASHINGTON—\$1.00	
<i>District of Columbia—Mrs. M. E. Boggs, Brazil.....</i>	1 00
WEST VIRGINIA—\$4.77	
<i>Romney—Domestic.....</i>	3 00
<i>Paw Paw—Domestic.....</i>	66
<i>Moorefield—Domestic.....</i>	1 11
Total of Contributions.....	\$2,470 35
<i>" " ECHO subscriptions.....</i>	13 00
<i>Income.....</i>	30 00
<i>Legacy of Mrs. Mary G. Reynolds, deceased.....</i>	1,000 00
Total from all sources.....	\$3,513 35
Total receipts to date.....	\$43,111 58